THE CHURCHMAN.

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For the Churchman.

Lenten Lays.

Prayer for the Times.

To be said on the Fifth Sunday in Lent by all who see and lament the sin prayed for.

I.

Bowing at Thy blessed Name,
God the Crucified;
Now the blessing we would claim,
Promised to Thy Bride.
Bid Thy Zion cease to mourn;
Dry the tears of our dear Mother;
Teach us to love one another,
And forget our scorn.
Holy Father, Holy Son,
Holy Spirit, make us one!

II.

Some there are among us now,
With no other creed,
Save to sneer when others bow,
Mock when others plead.
These men never intercede;
For their hate's sake still delaying
All their own souls need,
Yet they mock their brother's praying.
Holy Triune God of peace,
Let this dreadful malice cease!

III.

Let us watch no brother's crimes
Lest our own be worse;
Lest we—as in other times—
Feel Thy awful curse!*
Free us from this heart of gall;
Bid us watch our own condition,
Nor so much fear superstition,
As no creed at all!
O, most glorious One-Three,
Give us more humility!

IV.

Cleanse us! we are very vile,
Wash away all stain;
Son of Mary let Thy smile
Visit us again!
Holy Father throned above;
Holy Jesu, all things knowing;
Holy Spirit peace-bestowing,
Teach us how to love!
Let Thy blessed will be done;
Purify, and make us one!

Hyde Park, Lent, 1846. Acolytis.

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* "Judge not that ye be not judged, for with what measure ye judge, ye shall be judged." "Thou hypocrite, first cast the *beam* out of thine own eye, and then shalt thou see clearly to cast out the beam out of thy brother's eye." S. Matt. vii. 1, 2, 5. S. Luke vi. 41. Romans ii. 1. S. James iv. 11, 12. S. John's Gospel, viii. 50.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. LXII.

"Ho every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness."

Thus spake the Lord by His prophet to Israel of old. It is recorded for the admonition of all who should come after, as children of the Covenant. It is a part of the evangelical message which it is the Church's prerogative and duty to receive from God's word, and press upon the consideration of her members. As in all her appointments, so especially in this her solemn fast of Lent, does she urge the principles and duties embraced in this portion of Isaiah's recorded ministry of the word; the practical consideration of which is humbly commended to the guidance and blessings of the Holy Ghost as the subject of the present tract.

Having previously set forth the rich displays of divine mercy in that Gospel dispensation which should level the then existing distinctions by bringing Jew and Gentile together as its favored participants, the prophet, or rather the Lord through him, appeals, in warm and animated terms, to those who should be the subjects of this divine love. The words may be considered as both enjoining duty, and reproving the neglect of it. The injunction is addressed to "every one that *thirsteth.*" This expression clearly supposes in those addressed inclinations and desires strongly set on what the prophet commends to their observance. As the fainting soul ardently longs for a refreshing draught, and the parched mouth for cool water, so should the hearts of men be set on the blessings of the Gospel. It is not cold indifference, or lukewarm, partial, and irresolute endeavors, that will find comfort and nourishment from the streams which make glad the city of God. The Christian's desire for evangelical blessings and privileges should be like those of David for the services of the sanctuary—"As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?" "O God, Thou art my God; early will I seek Thee. My soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land, where no water is."

How unlike is this to the principles, feelings, and conduct of multitudes of professing Christians! How does it shame many who would hope that they are proceeding towards the same place where this holy man has attained to the recompense of reward! What a contrast does it afford to that cold and senseless show of piety, which, for one thought that it directs towards heaven and heavenly things, bestows a thousand on the fleeting things of earth; attends to religion as a labor, a mere habit, or simply a required duty, and not as a delight; and wavers constantly between temporal and eternal things, inclined by choice to the former, and raised reluctantly towards the latter! It is not to those thus affected that the full blessings of the Gospel will be imparted. What they have of religion, far from being a pleasure, will be a mere unwelcome task, giving neither happiness here, nor any warranted hope of it hereafter. It is to the soul which, deeply impressed with a sense of the necessity of the grace of God in Jesus Christ, and its adequateness to the supply of all her wants, thirsts after that grace, that the consolations and supports of the Gospel are promised. "Ho every one that *thirsteth*, come ye to the waters."

What would be thought of the man who, perishing with thirst, deems it not worth his while to seek relief? And what therefore of those Christians who are in danger of falling victims to their want of the grace of God, and yet are cold and indifferent in using the means appointed for the conveyance of that grace? What is their conduct but folly and madness in the extreme? When eternity is at stake, when unspeakable love lays claim to their gratitude, when the constraining motive of the awful terrors of the Lord is laid full before them, they are heedless and even resist every thing like reasonable compliance. In this dreadful state of indifference, it behoves them to beware lest they suddenly encounter that tormenting thirst in which they will ask in vain for a drop of water to cool their parched tongue.

Let those whose hearts have been moved by the Holy Ghost to an humble and sincere desire to know the things which belong to their peace, and who thirst for the comforts and joys of evangelical experience, listen to the prophet's call—"Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk, without money and without price."

The figures whereby the prophet here expresses the blessings of the Gospel, are very striking and appropriate, and frequently occur in the sacred writings.

Water is a necessary of life. The grace of God which bringeth salvation through Jesus Christ, is indispensably necessary to spiritual and eternal life. Water, springing from a plenteous source, is diffused in streams for the service of man; and from the same fountain supplies are afforded to large and distant portions of our species. The grace of God, emanating from Himself, its exhaustless Fountain, flows in numberless streams sufficient for the wants of all men. The soul thirsting for instruction, finds it in the precious doctrines and precepts of the Gospel. The soul panting for refreshment in its journey through the wilderness of life, finds it in the rich and sufficient consolations of the Gospel.

The Christian is further called to "come buy *wine* and *milk.*" This more fully illustrates the cheering and nourishing efficacy of the grace of God. Amidst all the sorrows of this probationary state, it affords the means of dissipating them, and filling the heart with joy and gladness. And nothing can then afford a substitute for the cheering and consoling influence of the Gospel. A happiness with which a stranger intermeddleth not, and a peace which the world can neither give nor take away, result from a sincere and faithful application to it.

And when, in the true spirit of the Gospel, the Christian desires and seeks the soul's *nourishment* which it offers, it is extended in gracious conformity to the ability of the subject to bear it. It has to give the sincere "milk" of the word—instructions of infinite value, but easily embraced; and gradually leading the mind on to a relish and capacity for the mysteries of the kingdom—that measure of grace which prepares for fuller and stronger portions of the Holy Spirit. This is a merciful compliance with the nature of man, leading him by degrees to maturity in the spiritual life, as the natural is cherished first by lighter and afterwards by stronger food. For thus the Apostle to the Corinthians:—"I have fed you with milk, and not with meat, for hitherto ye were not able to bear it." And thus the prophet, having first called "every one that thirsteth" to "come to the *waters*" next invites them to "buy *wine* and *milk*;" and then, by a slight change of figure, ascending to the height of the climax, calls them to "*eat that which is good, and let*" *their* "*soul delight itself in fatness.*"

When the Christian has become confirmed in "the principles of the doctrine of Christ," he may "go on unto perfection." The Gospel then offers that "strong meat" which, the apostle declares, "belongeth to them that are of full age, even those who, by reason of use, have their "senses"—that is those faculties which are to the mind what the senses are to the body—"exercised to discern both good and evil."

Thus rich, sufficient, and graciously adapted to man's needs, are the blessings of the Gospel. Let every one that thirsteth come to the waters. The waters are prepared, but will be forced upon none. To be had, they must be sought; men must come unto them. This they are to do by diligently applying, in true faith, to the means which God has appointed as the channels of His grace. Chief among these are union with His Church, and devout attendance on its services and instructions, especially those holy mysteries in which they are to discharge the indispensable duty, avail themselves of the inestimable privilege, and seek the infinite and unspeakable blessings, of eating His flesh and drinking His blood. Essential to fidelity and consistency in the use of those means of grace, and to that efficacy which is promised to them only so far as they are applied in true faith and devotion, is the cultivation of these virtues by habits of retired prayer, and holy reading and meditation; by private recourse to pastoral counsel and ministration; and by constant and faithful efforts to be in all things conformed to the law and will of God. Thus let every one that thirsteth come to the waters. He may rest well assured that he will not come in vain.

Let him "come buy wine and milk."

It is very certain that the term "buy" cannot be here used in its general sense. Man can possibly give nothing as the price of the grace of God. Its very nature as grace shows that it proceeds entirely from unmerited goodness and free mercy. Therefore the prophet adds, "without money and without price." It is entirely beyond the value of all that men can do or give, but through the ineffable love of God, the price has been paid by Him who alone was able. Mercy has been purchased by the Redeemer's infinite merits, for man, who would otherwise have been given over to the consequences of his forfeiture of every claim to mercy. With the plea, therefore, of these merits, let "every one that thirsteth come to the waters," and though himself "hath no money, come, buy wine and milk, without money and without price." Humbly accepting, in the exercise of the true faith of the Gospel, the offer to him of the efficacy of Christ's mediation in his behalf, let him bring *that* as the price of mercy graciously provided for him in the abundant treasures of divine love. Let him do this in entire sincerity, and not after the manner of one that dissembleth with God, and while his heart is far from Him, given to the world and worldly things, professes to seek His grace. Let him come with an humble and deeply rooted sense of his need of what he seeks, and an ardent desire to obtain it; even as one that *thirsteth.* He will not be sent empty away; but be allowed to drink of the waters of life freely; to refresh his soul with that spiritual wine and milk, which will cheer him amidst the sorrows of the world, and nourish him unto everlasting life; and to partake of that feast of good things which the Gospel provides for the pilgrim's solace and joy as he travels onward, the renewal of his strength, and his matured preparation for the higher state of life and enjoyment in the heavenly home procured for him.

"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Mournfully fitted is this expostulation to the case of large numbers of Christians. Wherefore do ye employ so great a portion of your means, time, and pains, for what can answer no good end towards your best and only true interests?

After all that has been done for our spiritual and eternal good, for counteracting the hinderances thrown in its way by our ghostly enemies, and for rescuing us from the spiritual maladies and eternal death to which we had exposed ourselves; after that love passing knowledge which, for these ends, brought the Son of God to this vale of tears, clothed Him with our poor suffering nature, and made Him partaker of its sorrows and trials, even to the most cruel death; which prompts the powerful intercession, in our behalf, of the same Saviour, now in His right as our Advocate, purchased by His meritorious sacrifice of Himself, exalted to the right hand of God; and which thence sends the renewing, sanctifying, consoling, and strengthening influences of the Holy Ghost to all who will avail themselves of this love—after all this unspeakable grace and mercy, men still keep themselves in bondage to the world, the flesh, and the devil; the lust of the flesh, and the lust of the eye, and the pride of life, still command their degrading and dangerous service, and are the objects on which they bestow their most anxious cares, and their most vigorous exertions. No time, pains, or expense, are thought too great to be given to objects connected with the pursuits, pleasures, riches, and honors of the world. Even where there is an avoidance of what, in these things, is positively and in itself sinful, sin is incurred by the measure of time, care, and expense, bestowed on objects unconnected with man's chief good, and the consequent slight that is cast on his highest, most sacred, and most bounden duties. The concerns of eternity are neglected, or only so far attended to as not to interfere with objects more welcome to the carnal mind. Religion is suffered to call, invite, and remonstrate in vain, or her calls, invitations, and remonstrances, attract but feeble, partial, and occasional regard; while the mere beck of fashion, pleasure, or worldly interest, draws the whole soul. Mammon commands an entire service, or one connected with such vastly inferior service of God, as to destroy the effect of the latter. Fear of death, judgment, and eternity, or the transient influence of sorrow and disappointment, or a listless and heartless compliance with the allowed decency and propriety of custom, or a philosophical conviction of the moral and social benefits of religion, may lead to some appearance or slight sense of it; but it is far from that religion of the heart, in which the choicest sensibilities gladly follow the beckonings of a rightly directed understanding, and which is a pleasure, not a toil; a thing sought, not submitted to; and a warm, heartfelt, and cheerful, not a reluctant, cold, dull, or heavy homage. The way of life is unheeded, or attracts but very partial attention. The paths of disobedience and destruction are gladly followed, because decorated with the show of pleasure, honor, or profit. What only can give strength and comfort amid the trials of the world, and especially at the hour of death and the day of judgment, and what only can nourish the soul unto everlasting life, is neglected. What can serve no purpose for these important ends, but has a direct tendency to disappointment and wretchedness in this world, and eternal misery in the next, attracts the principal regard.

As well to temporizing Christians, who seek to divide their devotion between God and the world, as to those who shamelessly think only of the world, may be rightly applied the prophet's expostulation, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Wherefore do ye suffer yourselves to be thus devoted to what can answer you no valuable purpose? If it is possible to raise your eyes from the earthly scenes around you, and carry your thoughts beyond the passing moment, look forward to the days, perhaps just at hand, which may be clouded by affliction, and the hour, perhaps hard by, when your soul will be trembling on the borders of eternity. You have daily proof that the circles of health, youth, riches, fashion, and pleasure, are by no means impregnable by the assaults of affliction and of death. What will then avail all the time, care, and expense, which you have bestowed on temporal gratifications? Can they soothe your pain? Can they minister hope and consolation sufficient for your needs? Can they strengthen your soul in its passage to eternity, or at the bar of God? Alas! you will find that you have spent "money for that which is not bread, and your labor for that which satisfieth not." You will set more value on one hour given to serious reflection and religious duty, and one generous and willing contribution of your worldly substance to objects connected with the glory of your God and Saviour, and with the promotion of your own and other's spiritual and eternal good, than on all the time, care, and expense, that have been bestowed on vanities, and worse than vanities, which can do your soul no good, and which may have barred forever its entrance on life eternal.

Beloved Christian readers! Think of these things in time. Flee from the wrath to come. Lay hold on the hope set before you in the Gospel. Come ye to the waters. Apply, in the exercise of a true and living faith, to those religious duties which God has promised to bless as channels of His sanctifying and saving grace. Satisfy your souls at that "river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High"—that Church of the Redeemer wherein are provided means and pledges of those influences of the Holy Ghost which only can refresh your souls when weary and heavy laden, nourish them in weakness, heal their diseases, and keep them unto everlasting life. Let religion be your chief concern. Seek ye first the kingdom of God and His righteousness; and look for true substantial enjoyment where only it can be found, in the affections and duties of the Christian life. This is an enjoyment worthy of an intelligent, spiritual, and immortal being; imparting the only real satisfaction here; and which, unlike the evanescent pleasures of the world, may be carried with us into eternity.

Let those who have hitherto neglected their duty and best interests, make this solemn period of the Church a season of humiliation, penitence, and reformation. Let those who may cherish the humble hope of having duly chosen the one thing needful as their portion, and the object of their chief solicitude and care, make it a season of special devout and humble endeavors to become still more crucified to the world, and to increase in all the holy affections, graces, and virtues of the Gospel, and in devotion to its duties. And let all good Christians strive to answer the pious design of the Church in those hallowed appointments whereby she would aid our progress in the path in which martyrs, confessors, and saints in all ages, have walked towards the heavenly Jerusalem, where everlasting joy, and nourishment for immortality, flow from the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Thither be our course always directed. There be fixed the eye of living faith and holy hope. Be it our chief care and highest joy, to attend to the gracious encouragements, to listen to the kind invitations, and to yield to the persuasive motives, of our holy religion. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." B. T. O.

For the Churchman.

Mr. Editor,—The approaching consecration of such a structure as Trinity Church, cannot but awaken many earnest thoughts. What is to be its influence on this great community? What rule is to limit its crowd of willing worshippers? Will its portals unfold, like those of the Gospel, equally for the rich and the poor—the citizen and the stranger? or shall mammon and the world have their exclusive rights, and poverty still suffer its contumely and wrong? As a true Christian edifice, it has already impressed its external image deep upon the heart of the hundred thousand who daily pass by it—awakening in them thoughts good and needful for men who are sunk deep in this world's cares. And now the anxious question arises: Shall its deeper internal influences be permitted to carry out its external? Shall its lengthened aisles and Gothic arch, and lofty columns, and stained windows, and solemnizing light, and deep-toned organ, and responsive choir, and still more, its daily services and weekly communion, with all the nameless influences of holy association, shall all these be permitted to tell as widely and as freely on the hearts and consciences of the same community, as now does its outward aspect? Would to heaven they might! That were indeed to make Trinity Church a blessed boon; and in the true spirit of the Gospel, a blessing equally to all—to the man of business and the man of leisure—to the citizen and to the stranger—to the thoughtless and to the thoughtful. It would certainly awaken a debt of gratitude never to be forgotten by a Christian people; and one perhaps, that it were wise now to create. It would propitiate envy—conciliate lost friends, and make new ones—stop the mouths of cavillers, and gratify the hearts of Churchmen; above all, it would be carrying out in the noblest specimen of Christian architecture in the New World, the noblest ideal of what the Christian Church should be everywhere—'the common and equal home of fallen sinful man'—where the feeble might freely come for grace—the broken-hearted for peace, and all for pardon, and no man have a right to say to them, 'friend, why comest thou in here?'

I know, Mr. Editor, that this is a question not without its difficulties—legal, equitable, and conventional. I admit that there are questions of chartered securities and equitable rights as well as of Christian benevolence to be taken into account; and that it is not for those without to weigh those difficulties. I freely admit it, but still urge that there is another scale in the balance, and that those 'without' may yet best appreciate the weight of *that* argument, and may therefore respect those 'within,' on whose 'fiat' the question rests as to the magnitude of the favorable influences which such an act of bounty would have on the feelings of the community, and consequently on the reputation, and perhaps safety, of the Church.

Now that this is not a partisan question, or as some talk, a Puseyite notion, permit me to quote the editorial language of one of our popular daily prints—avowedly not of the Church—on this same question. Speaking of the great Churches of Europe, he says, "When those Cathedrals were consecrated, it was for the use of all. This grace our churches want, the grace which belongs to all religions, but is peculiarly and solemnly enforced on the followers of Jesus. The poor to whom He came to preach, can have no share in the *grace* of 'Grace Church.' In St. Peter's, if only an empty form, the soiled feet of hard worn disciples are yet washed, but such feet can never intrude on the fane of the holy 'Trinity' here in Republican America. . . . We must confess, this circumstance is to us quite destructive of reverence and value for these buildings."

Now that such is the growing sentiment of the Christian community *out* of the Church as well as *in* it, no reading, thinking and observing man can doubt. The utter unsuitableness of permanent individual property in the house of God, (which, be it remembered, no where else has ever been doubted, either legally or morally,) is a conviction that has of late years spread so rapidly among us as to indicate that the time is not far distant when the Church in America shall stand in unison on this point with the Church of Christ in every former age and in every other land. It evidently is as vain to expect, as it would be unchurchmanlike to desire, that the American Branch of the Church Catholic could or should long continue to stand in opposition, as it now does in this matter, to the united voice of all antiquity and all Christendom. We may therefore take it for granted, that these exclusive Church privileges are destined soon to pass away. The question therefore comes up anew—Is it now wise, is it prudent thus to tie up, without a possibility of being ever untied, the whole or the greater part of such a structure as Trinity—a church built for countless generations—with edifices that will hardly survive the generation that erect them? This question is one comparatively of little moment.—It is far otherwise in the case of Trinity Church, and many a Churchman throughout our land would now feel it as a wound that such a glorious temple, erected to God's worship and the free grace of the Gospel, and that too out of funds that no man could claim as 'a royal gift,' should yet go down to all Christian posterity, age after age, century after century, bearing such an unchristian stamp, never to be got rid of, cut up and parcelled out like a mere tenement of this world, with doors locked against the poor—and those held to be intruders into God's temple during the preaching of the Gospel, for whom more especially that temple was to be built and that Gospel preached. M.

For the Churchman.

"O, Pray for the Peace of Jerusalem, they shall prosper that love Thee."

Mr. Editor,—What faithful heart throbs not with delight when responding to such a call, and does not with the royal psalmist say, "Peace be within thy walls, and prosperity within thy palaces; for my brethren and companions' sakes, I will now say peace be within thee; because of the house of the Lord our God, I will seek thy good?"

Who that loves his Church will not pray for her peace and prosperity, and so much the more earnestly, now that the ways of Zion do mourn, and so few come to her solemn feasts? Abroad is persecution, "and at home there is as death;" her adversaries are the chief, and many of the children whom she hath brought up, have become consumed of the enemy; "all her persecutors overtook her between the straits." Let Zion, then, spread forth her hands to Him who alone can comfort her; let tears run down like a river, and may she give herself no rest day nor night, until the Lord hear and have pity on her, healing her distractions and binding up her wounds. In her sorrow may this be her consolation, that "the Lord loveth the gates of Zion more than all the dwellings of Jacob;" in her seasons of fear and perplexity, when she is ready to say, "the Lord hath forsaken me, and my Lord hath forgotten me," let her remember what says Zion's God: "Can a woman forget her sucking child that she should not have compassion on the son of her womb? yea, she may forget, yet will I not forget thee; behold I have graven thee upon the palms of my hands." If God so love the Church, surely it behoves her children to do the same; and now she is calling upon them all, by her solemn season of fasting and mourning, to grieve for, and put far from them, those sins which have brought down upon *her*, so much sorrow and affliction. Oh, pray for her then, ye that love her, ye that have been nourished and brought up in her bosom, "pray for the peace of Jerusalem; they shall prosper that love thee." In this our season of preparation and fasting, when we have hung our harps upon the willows, and in sorrow for our sins, refused to sing the cheerful songs of Zion, we can yet say with captive Judah, "If I forget thee, Oh Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

While we love our Church and pray for her peace and prosperity, we must not fail to remember that the dispensations of God towards her, however adverse and varying they may appear, every change is eventually but for the better, and brings her nearer to her wished for and approaching consummation—her eternal rest. The angry storms of human passion are everywhere gathering black around, portentous both of ruin and death, yet when they burst, they will surely be found big only with deliverance and mercy to the Church, showering down a thousand blessings upon her head; for God is certain to make all things work together for good to those that love Him. Glorious are the things which are spoken of thee, O thou city of God! Church, bought by the blood of Jesus! "There is no enchantment against Jacob, neither is there any divination against Israel." No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn; for the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." "For the portion of Jacob is not like them, for He is the former of all things: and Israel is the rod of his inheritance: the Lord of Hosts is his name. Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." How intimately interwoven, then, is the fate of all the great empires of the world, with that of the Church of God; for the destruction of the one and the correction and deliverance of the other; Providence using the instrumentality of man's free choice, foreseen, to effect its own mighty interests and designs. When by sin and idolatry punishment is needed, behold, the Assyrian stands ready to perform the counsels of Omnipotence! and when by reformation, by fasting and prayer, deliverance is to be granted, One is raised up for the very purpose, called, and even surnamed many years before his birth. This we find to be God's invariable dealing with his Church; the means may vary, but the end is ever the same.

In the warlike preparations which seem everywhere to be making, may not the Lord be now "lifting up an ensign to the nations from afar, and mustering up the hosts to the battle; making them the weapons of his indignation to destroy the whole land because that the children of Israel have sinned against the Lord their God, and the iniquity of the nations have come to their full?" May He not again be saying, "O, Assyrian, the rod of mine anger, and the staff in their hand is mine indignation, I will send him against a hypocritical nation, and against the people of my wrath will I give him charge, to take the spoil and to take the prey, and to tread them down like the mire in the streets? Howbeit he meaneth not so, neither does his heart think so, but it is in his heart to destroy and cut off nations not a few," not knowing that when the whole work of correction to the Church be accomplished, the rod shall be thrown away as a thing of nought, and the stout heart and high looks of the proud Assyrian be brought low even to the ground; the axe being broken in pieces that boasted itself against him that hewed therewith, and the daughter of Babylon that was to be destroyed rewarded even as she had served the people of God, and the Church delivered from all her enemies. "Pray" then "for the peace of Jerusalem, they shall prosper that love thee." "The Lord hear her in the day of trouble; the name of the God of Jacob defend her, send her help from the sanctuary!"

"Thou Framer of the light and dark,
Steer through the tempest thine own ark
Amid the howling wintry sea,
We are in port if we have thee."

Whether the ground, which is already shaking under the thrones and kingdoms of this world, be not the sure and speedy precursor of that universal convulsion which is to shiver to atoms all that earth has of strength or greatness, it affects not those whose citizenship is in heaven, who possess a kingdom which can never be moved, which is to supplant every other, fill the whole earth, and to remain forever. What need such fear, "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof?" for they know "there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her and that right early.

But what are heaven's alarms to hearts that lower
In wilful slumber, deepening every hour,
That draw their curtains closer round,
The nearer swells the trumpet's sound?
Lord, ere our trembling lamps sink down and die,
Touch us with chastening hand, and make us feel
thee nigh. E.

For the Churchman.

Grace Church, Prattsville.

Mr. Editor,—With but little or no skill in ecclesiastical architecture, I have still my notions in regard to what a village or rural church ought to be. Simplicity, neatness, proportion, are terms inseparably connected in my mind with the house of God occupied by a small congregation remote from city influences, and unaffected by the pretensions and pride of fashion. Yet, how seldom is the mind—I might say heart—gratified in these respects! We are, indeed, improving; and juster notions, and a more correct taste, are spreading among us, and pervading the country. A glare of light, and a profusion of bright paint and trifling ornament—galleries crowding the space above and impending upon the head—contracted chancels—high pulpits—straight-backed pews—and whitewashed walls—are giving place to something better. I rejoice at it. And I look upon this fact as one of the truest signs of our prosperity. It bespeaks a sound catholic taste that can arise only out of sound principles deeply seated and lovingly appreciated. When we see our new parishes as they organize and propose to build, looking back into hoar and reverend antiquity for their guides—into those ages when the genius of the architect was inspired by his religion, and his conceptions drawn from holy meditation and lofty imaginings,—and not from the study of pagan temples and regal dwellings—we may be sure that our Church will ere long command the homage of all true Christian hearts and minds.

And I say this especially in reference to our country church edifices; where, the means being limited, we are too apt to suppose that we can have nothing but what is tawdry and ill-proportioned. An error which a visit to Grace Church, Prattsville, will not fail to correct. Here we have a building, the interior arrangement of which is as complete an expression of fitness and taste as any I have ever seen. It is small, being 30 by 40 feet, exclusive of the tower which is 15 feet, and the chancel which is six feet deep and eighteen wide. The tower is 72 feet high—the style Gothic cap. The nave is lofty and in fine proportion; but its exact height I do not know. It is thrown into painted panels and supported by four spandrels stained in imitation of black walnut. You enter the vestibule by a large double Gothic door in the tower; and the body of the Church by another of like form and dimensions. Standing here, the eye, glancing over three ranges of pews, separated by two aisles, rests upon the chancel partly filling the recess and inclosed by a handsome railing of black walnut. The desk and pulpit stand on either side, covered by large cushions of rich crimson velvet. The altar stands back against the wall, in the centre of the chancel. On the right a Gothic door opens into the robing room. On the left into the library. Above the altar is painted a large Gothic window looking out upon a landscape. The body of the church is lighted by six narrow lancet shaped windows, diamond panes, and covered by white muslin screens. There are no galleries. The organ loft is in the tower, lighted by a Gothic window from behind, and separated from the body of the church by a handsome walnut stained screen. All the wood work is stained or black walnut. The walls are a pale peach blossom; having a clean fresh appearance that gives an air of cheerfulness to the whole. Indeed, the *tout ensemble* is highly beautiful. You enter it, and you feel at once that you are in a house which could not be appropriated to any other purpose than the worship of God, without doing violence to the feelings, and to the sweet yet solemn style of art by which it is distinguished. And a higher compliment cannot be paid any church edifice, than to say this of it.

Grace Church has been erected principally by the liberality of Col. Pratt and lady. How much the parish is indebted to Mrs. Pratt, it would be difficult to say. Her purse, her heart, and her hands, are all engaged in the good work, and devoted to it with the noblest and most disinterested zeal—having in view the good of souls without distinction of person. By the other members of the parish—few in number—much must have been done in proportion to their means. The builder was the village carpenter, whose name, I regret to say, I have forgotten; but which will be inquired for by all who see the edifice. I may say the same of the village painter. H.

For the Churchman.

Mr. Editor,—Will you allow a word more about a small matter, on which too many words have already been spent?

The Rev. Mr. Hobart had heard of quite a number of persons, at different times and places, who attributed to him certain articles in your paper under the signature of J. H. H. He sent to you a brief note to correct this impression, assigning in good faith a very intelligible reason for so doing, and so far from casting a reflection upon you, he avowed having written for your columns, not indeed under his initials, but in his full name. Out of this the Protestant Churchman made a "Thorough Disclaimer," and a half a dozen articles respecting it have proceeded from various quarters; while imputations and inferences having reference to Churchmanship have not been wanting.

There is a well known story about St. Bernard, that when the devil would have him quit preaching lest the applause of the people should injure his humility, he replied, I did not begin preaching to please thee, and I will not leave it off to please thee. A man should hold to his Churchmanship as St. Bernard did to his preaching, having root in himself and being capable of resisting temptations to abandon or modify it, whether they proceed from the right hand or the left, in the shape of smiles or frowns. As to the brief article which was the unintentional cause of so much discussion, may I not suggest that it has been quite mistaken, and that it does not need any further comments?

H.

For the Churchman.

Dr. Schaf's Book not Condemned.

Mr. Editor,—In the Churchman of to-day you preface a quotation from Dr. Schaf's "Principle of Protestantism" with the remark, that it "has created much excitement in the religious body to which its author belongs, and received a unanimous condemnation at the hands of one of the ecclesiastical councils representing it, owing undoubtedly to the liberal and catholic judgment which pervades much of it."

Allow me, sir, to inform you that you are utterly in error, when you assert that Dr. Schaf's book has "received a unanimous condemnation." What authority you had for making this statement, I am unable to say. If I might conjecture its origin, I should attribute it either to misinformation or unfounded rumor, to which undue credit has probably been attached, because it was difficult to realize that views which so many among ourselves have stigmatized as Popish, could have found a more favorable reception "in the religious body to which the author belongs." But whatever be the source of the error, I am certain that nothing will give you greater pleasure *in this instance* than to find that you are in the wrong, and that you will in justice to the learned and amiable author, and the communion to which he belongs, hasten to publish the following extract from the "Acts and Proceedings of the Synod of the German Reformed Church of North America, at York, York County, Pa., October, 1845." For the better understanding of this "extract," I would merely premise that "the Classis of Philadelphia had called the attention of the Synod to Dr. Schaf's book, and had adopted six resolutions maintaining certain doctrinal statements, the opposite to which, they asserted, many believed to be taught by the work in question, particularly on pages 122—124. A committee was appointed to consider these resolutions, and after a careful examination of the *whole* book, as well as of the particular portion of it specified," they made an elaborate report in vindication of the work, exculpating it entirely from the charge of teaching any erroneous doctrine. The report, which is of some length, and marked by considerable ability, concludes with three resolutions, the first of which is as follows:—

"The committee beg leave, in conclusion, respectfully to submit the following resolutions to the consideration of Synod:

1. That after a most earnest and thorough examination of the book referred to them, together with its Introduction and Appendix, the committee is entirely persuaded that it does not contain any thing by which the charges preferred by the Philadelphia Classis can be sustained, or that should lead to the suspicion or fear that our professors are disposed to depart from the true Protestant standpoint;—on the contrary, that they are disposed firmly to maintain it: and that the book if fairly understood *is well calculated to promote the true interests of religion, and entitles its author to the respect and affectionate regards of the Protestant community*."

After two days discussion, the evenings being included, and every opportunity being given to the dissentient party to state objections, and disprove the positions laid down by the book, the vote was taken upon the report and resolutions of the committee, and they were adopted by an *overflowing* majority as follows:—

Yeas 40, Nays 3, Non Liquet 1.

Thus it appears that Dr. Schaf's book, so far from being condemned by the religious body to which he belongs, has secured its almost unanimous assent and approval.

EBORACUS PENNSYLVANIENSIS.

March 21, 1846.

For the Churchman.

"*And then the bold, manly, and fearless manner in which Mr. —— approaches his subject, utterly regardless of the feelings of apprehension which disturbs smaller minds, lest they should be suspected of belonging to the* "peace party" *of the country! He has no such fears; he knows not what it is to think of* self, *when his country is concerned*."

Mr. Editor,—The above is taken from a recent notice in a secular paper of a distinguished member of the Senate of the United States. It appeared to me to refer to traits of character so honorable, so virtuous, and so elevated, that they ought to be imitated in other departments, besides the political, in which sound principle should be the guide, frank and honest effort the means, and human welfare the object. It seems that the individual noticed, feeling that important interests and great principles were at stake, stopped not for a moment to ask whether, by doing his duty, he should run the risk of any odium in consequence of the charge of being of a particular party. What a noble example for those who would serve the high and holy interests of the Church! How many of her clergy and laity, right in the main, wishing her well, and when their honest views of principle and policy are somewhat popular, and they can get on smoothly in advocating them, acting upon them, and openly avowing that they are on their side, bold enough in speech and deed; yet seem to have learned new lessons in prudence, expediency, moderation, caution, and reserve, when a bold and boisterous, or it may be a stealthily traducing, condemning, and injuring opposition is to be met, and the odium to be incurred of identity with a nick-named party!

Possibly some such sifting process may be the best means, in the hand of God, of accomplishing an end similar to that in the apostle's mind when he said to the Corinthians, "There must be also heresies among you, that they which are approved may be made manifest among you." There certainly is value in times and circumstances which *try* men's souls, of what sort they are. Great comfort is there too in knowing that the Church is dearly cherished in the *mind of the Lord*, with whom is no variableness neither shadow of turning; and that although, in His dispensations towards the Church, and His sure counsels in her behalf, He honors man's ready mind, and hearty affection, and true purpose, and disinterested devotion, and fearless advocacy, by using them as His instruments of good, yet He can do equally well without them. The true Christian, knowing that it is better to trust in the Lord than to put any confidence in man, strong in faith in HIM, and constant in prayer to Him, is prepared even to rejoice, if it be so ordered, to be counted worthy to suffer shame or any other detriment for His name. He is "bold, manly, and fearless, utterly regardless of the feelings of apprehension which disturbs smaller minds lest they should be suspected of belonging to" an obnoxious "party." "*He* has no such fears; *he* knows not what it is to think of *self*, when" the Church "is concerned."

HOBART.

For the Churchman.

A Friendly Epistle to Geo. B. Cheever, D.D.

My Dear Sir,—I perceived by the last Evangelist that you feel yourself in rather an unpleasant predicament. A paragraph in a small pamphlet of yours has excited the risibility of the Church press, and you try to laugh back; but make very painful efforts at a smile. In truth, the blunder you have made is so outrageous, that you have no better resource than honestly to confess that you were mistaken; every plunge you make to get out of your difficulty only sinks you deeper in the mire. You thought you had found a good opportunity for rapping the English Church over the knuckles for practising the invocation of saints—Romish saints! The names of Ananias, Azarias, and Misael, fill you with astonishment, mingled with alarm. You look at the beginning of the Canticle, and find some Latin words, "*Benedicite*," &c. &c., and too hastily conclude that it is an extract from the Roman Missal!! You ask your companion, an English clergyman (?) who they are, and he knows no more than yourself; and supposing that you two have all wisdom and all knowledge, you *publish* your bewilderment to the world, and are greeted with a universal burst of merriment; and while every one is laughing around you, you open your eyes and say, "What is the matter? Will somebody tell me who they are, for I am sure I don't know?"

My dear sir, I will try to explain, but not having the pleasure of your acquaintance, I do not know how successful I shall be. Several things may need explication, which to me seem obvious; still I may put you in the right track.

Have the kindness to turn to the 1st chapter of the Book of the Prophet Daniel, and the 6th verse,—there you will find the names of *Hananiah, Mishael*, and *Azariah*. These are the identical personages who have given you so much trouble. They were not Romish saints, but Jewish Confessors. You will find in the 3d chapter that they were cast into the fiery furnace by Nebuchadnezzar, and while there they are said to have sung the Canticle, entitled "the song of the three children," and preserved in the Apocrypha. We have it in Greek, written long before the birth of our blessed Lord, and consequently some time previous to the composition of the Roman Missal, and in the 65th verse of the song as contained in the Septuagint, you will find the original of the words that have so troubled you. Perhaps it will be more convenient for you to turn to the English translation, which you will find in the 2d vol. of Mant and D'Oyley, (Sword's edition,) with some valuable notes containing some information in a small compass, of which you seem to stand in great want.

The trifling difference in the spelling of these names in the Bible and the Prayer Book may perhaps prevent you from believing what I say; but ask Dr. Robinson, who is a learned man, or some of his intelligent pupils, and they will soon explain to you the difference between Hebrew and Greek spelling, and show how the names, though seemingly different, are substantially the same.

If now you use the references above given, and attentively read the whole of the song in the Apocrypha, you ought to see that the three children had not "*burst the boiler*," as you absurdly imagined, although the furnace was most intensely heated, but were calling on one another in unison to praise and bless the Lord; and that the same language may very well be addressed by all faithful Christians to one another as being the antitypes of the devoted three. Suppose you, with your pugnacious and learned compeers Drs. Potts and Boardman, should succeed in destroying the Episcopal Church, and should strike off into the chant of the Benedicite in the fulness of joy and exultation. On you would go without being afraid of *Ananias, Azarias*, and *Misael*, because the meaning of it would be, "O Cheever, Potts, and Boardman, bless ye the Lord, praise him and magnify him forever." This may give you an idea why the Canticle was used in the Jewish, and is now used in the Christian Church. It was so used long before the invocation of saints came into fashion.

But you find in the third chapter of Daniel that these persons are called *Shadrach, Meshach* and *Abednego*, and you seem to think these were their real names, those by which they are called in heaven, (!) and that the others are taken from that Roman *Missal*, which has impressed itself so deeply on your imagination! My dear C., these were not their *real names*, but appellatives given them by the Babylonian chief who had the charge of them, as we are told in the first chapter. Do you think *Daniel* is known in heaven by the name of *Belteshazzar?* If you should be taken by an Algerine and nicknamed Hum-bug, would you prefer that to your baptismal appellation? Do you think the angels would like to call men by the names of heathen gods as *Bel* and *Nego?* Ask Dr. Robinson what the names given by the chief eunuch mean? He will tell you all about them, and prove to you that the Hebrew names given the three children when they were circumcised and admitted into covenant with God (as is probable) were much more euphonious and reverent.

To conclude. What edition of the *Roman Missal* do you use, and where in it do you find the "song of the three children?" Are you following the example of many ultra Protestants, who use words without meaning, and talk of things of which they know nothing? Is it possible that so doughty a combatant against the Church of Rome does not know the difference between the Missal and the Breviary? Have you used the word *Missal* to denote the whole Service Book of the Roman Catholic Church, not knowing that it denotes only the service used in the celebration of the Holy Communion?

I pray you let us have a dissertation on these points; if it resembles your other productions, it cannot fail to be extremely amusing.

In the mean time, dear C.,

I remain your obedient ser'vt.,

MASTIX.

What can they say to the angels in the Revelation? What to the testimony of Irenæus concerning St. Polycarp? What to the testimony of Clemens Alexandrinus, who mentions Bishops among other officers of the Church settled by St. John? What to the testimony of Hegosippus, who makes the kinsmen of our Saviour *to have been governors of the Churches*, from Domitian's time to that of Trajan? What to those who mention St. James as made Bishop of Jerusalem by the apostles themselves? What of the seven Polycrates mentions as Bishops in his own see before himself? Nay, what to all those catalogues of Bishops succeeding in the four patriarchal sees, particularly the fifteen in Jerusalem, from St. James to the destruction of the Jews under Hadrian? Nay, what to the succession of all the apostolical sees, to which the fathers of the second century do so solemnly appeal to prove their own doctrine apostolical, in opposition to the contrary pretences of the heretics? Can they think them all to have been either wilful forgeries, or general mistakes, in a matter of fact so near their own time, without so much as any likely ground in history? How will they then assure us that they were not mistaken in delivering to us the books of the Apostles, which were not more notorious to them than their government!—*Dodwell*.

The Churchman.

New York, Saturday, March 28, 1846.

Removal.—The undersigned has removed his office from No. 188 Pearl, to No. 12 John street, up stairs. "The Churchman" being provided with a competent book-keeper, and with the requisite assistance in the other departments of its business affairs, the undersigned will have only a general oversight thereof, as Chairman of the Executive Committee, while he will devote himself as heretofore to his own business as a "General Agent;" and especially in the prompt and faithful execution of such "trusts" as may be confided to him either by the "Courts" or by individuals.

FLOYD SMITH.

☞ The Editorial department of "The Churchman" will continue under the *exclusive control* of its present Editor.

☞ The "Executive Committee" having charge of the business affairs of "THE CHURCHMAN" are desirous of adopting the principle of CASH PAYMENTS in ALL their transactions. In a good degree they practice upon that principle now; and if they could be favored with prompt remittances and payments from those indebted, they would be able without the slightest difficulty to carry it out to the fullest extent.

Will not the friends of "The Churchman" aid the Executive Committee in the accomplishment of this laudable purpose as well by prompt payment for present indebtedness, as by renewed efforts to procure *new subscribers* with payments in advance? For their greater encouragement to do so, the Executive Committee beg to assure them, that so far the plan of conducting the affairs of the paper in its own office, works admirably well.

ANNOUNCEMENT.

The Churchman Office,

No. 12 John Street (up stairs) South side, near Broadway.

Believing "THE CHURCHMAN" to be closely identified with the maintenance and progress of sound Church principles in this Diocese in particular, and generally throughout the whole extent of the Church in our country, a number of gentlemen, some of whom have been its patrons and supporters from its commencement, and all of whom are its firm friends have determined to make a vigorous effort to increase the number of its subscribers, and its consequent usefulness to the Church. To this end it has been determined—

I. To ENLARGE IT—so as to afford space for a larger amount and variety of matter, and greater accommodation to its increasing number of Advertising Patrons.

II. To print it on a better and more uniform quality of paper than heretofore.

III. In NEW TYPE, expressly prepared for its *exclusive use*.

IV. To conduct its BUSINESS AFFAIRS in its own office, under the supervision of an "EXECUTIVE COMMITTEE" appointed for that purpose.

The first number of "THE CHURCHMAN" ENLARGED will be issued on Saturday the 2d day of May ensuing, on the following terms:—

I. As heretofore at *three dollars* per annum, payable in advance.

II. ALL PERSONS disposed to act as local or parochial Agents, and to make efforts to obtain NEW SUBSCRIBERS, will be compensated as follows:

For every *new subscriber* obtained, and the money remitted forthwith, a commission of ONE DOLLAR will be allowed; or if the money be not paid at the time of subscribing, but remitted to, or paid at the office within the year from the date of the subscription, a like compensation will be allowed. An account will be opened in the books of "The Churchman" wherein will be entered, to the credit of the Agent, all the subscribers obtained by him, and the above commission promptly paid on demand for each and every of the subscribers so paying.

III. In cases where individuals are disposed to act as *gratuitous Agents*, and to forego the compensation of *one dollar* for each *new subscriber obtained*, for the benefit of the subscriber himself—the payment, always in ADVANCE, of *two dollars* for each such subscriber will be received for the *first year*.

IV. For the benefit and convenience of such of our Episcopal brethren as reside in the more *remote sections* of the country—FIVE or more individuals uniting together, and agreeing to receive their papers in *one* parcel directed to *one* post-office, and remitting, always in ADVANCE *ten dollars*, or in like proportion for a greater number than five, will have the paper promptly forwarded as directed for one year.

"The Executive Committee" consists of the following persons:—FLOYD SMITH, Chairman; JOHN H. SWIFT, JOHN C. THATCHER, DAVID HUBBELL HOYT, and BENJAMIN A. MUMFORD. Until otherwise announced, all communications on BUSINESS AFFAIRS may be addressed to the Chairman, No. 12 John street.

New York, March, 1846.

We cannot continue our remarks on Mr. Newman's late work this week, without excluding several other topics which it is desirable to present. We must, therefore, defer them to our next.

We have been requested by several persons to reprint in our columns the editorial article which we wrote some time back on the subject of Capital Punishment. We shall endeavor to comply with the request in our next.

Defections to Rome.

We published in our last an account of the defection of two young ladies to the Church of Rome, the daughters of two gentlemen who signed the resolutions, &c., of the wardens and vestry of the Church of the Advent, addressed to the Bishop of the Diocese. We have received a long communication signed by the Rev. Mr. Croswell, in respect to this matter, which for several reasons we decline to publish.

We published this statement as a matter of news, which was well known in and out of the Church, and which had already appeared in several papers. There is so much in this communication which is entirely irrelevant to the article in question, that we could not publish it without accompanying it with a long reply, which might lead to a protracted controversy.

Mr. Croswell says, in his communication, that 'one of these young ladies has never been under his pastoral care,' and that she 'has been a regular communicant at St. Paul's since the time of her confirmation, several years since, under the ministry of the Rev. Dr. Stone, and has continued her connection with that parish, down to the very period of her "secession."'

In reply to this we are authorized to say that the young lady alluded to was formerly a communicant at St. Paul's Church, that when the Church of the Advent was organized, in the year 1844, she left St. Paul's, and has not since made it her usual place of worship, and has not, to the knowledge of the rector, received the communion in St. Paul's Church, since the organization of the Church of the Advent. Her *name* remained on the books.

Mr. C. also says, that the other young lady 'had adopted the views upon which she has recently acted, long before the Church of the Advent was in existence.'—*Ch. Witness.*

If the statement of which the Witness speaks had been published simply "as a matter of news," or to gratify the gossipping propensities of editors and readers, we should have had no occasion to say a word on the subject. But it was not so published; it was used for a party purpose, vulgarly blazoned forth with italics and notes of admiration, and, in violation of the sanctities of private life, put in such a light as to injure, if possible, Mr. Croswell and the Church of the Advent.

Had the matter even rested here, or had any semblance of justice been shown to Mr. Croswell by those who have thus unwarrantably again dragged him before the public, we should have let the subject pass with no other notice than that which we quoted from the Calendar. But it appears from the above that Mr. Croswell has written in his own defence, and that this same Christian Witness which (and which alone, we believe, of all our Church papers) refused to publish Mr. Croswell's former vindication of himself, has again refused to let him be heard in his own defence.

When we first read this article of the Witness we could not but fear, judging from the past, that Mr. Croswell had been scurvily treated, and that the apprehension of controversy was a mere pretext for the suppression of a communication which would reflect honor on Mr. Croswell and disgrace on his calumniators. We have accordingly made inquiries on the subject; and though Mr. Croswell, with characteristic propriety and dignity, has not offered his rejected letter to any other paper, yet we are enabled to say from the information of those who have seen it (with Mr. Croswell himself we have had no communication on the subject) that the impressions made on us by the allusion to it in the Witness were correct.

The unfairness of the Witness in refusing to publish Mr. Croswell's defence of himself is only equalled by the meanness which can use to the injury of the author a communication which it refuses to publish. This the Witness does, refusing to publish Mr. Croswell's letter and yet quoting a part of it and attempting to convict it of untruth.

This alone is a gross impropriety, a breach of common honor in the editorial corps. But this is not all, for though we have not read the letter, yet we are enabled to say on the authority of one on whose judgment we can rely as well as on our own, that the extract made and commented upon by the Witness, gives an unjust impression of the whole letter. The next brief sentence to the one extracted could not honorably be separated from it.

Moreover, we are enabled to declare on the same authority, (and our informant is one who has seen the letter and knows all the facts in the case,) and we do declare that this letter which the Witness in its affected horror of controversy refuses to publish, shows to every fair mind that neither Mr. C. nor the Advent is responsible for this defection. Indeed the contrary, for it was Mr. Croswell's plainness of speech on the corruptions ("idolatrous" was the term he used) of Rome that brought to a more immediate decision the two persons, who were Romanists in fact before the Church of the Advent was thought of, and were only restrained from the profession of Romanism by the deep and earnest feeling of their parents and friends on the subject. But again;

This same Christian Witness, in the very number from which we have quoted the above, talks about the "Romish doctrine * * of Reserve" in connexion with this subject, and says he does not hold it, because it is Romish. "We have reason to believe, however," are his words, "that some of our readers wish that it did make a *part* of our Creed. Some of our beloved brethren [beloved, as the irony implies, with "Christian aversion"] think that we publish too many '*defections to Rome*.'" And he then proceeds to say, by way of illustration, that the way to stop the ravages of the small-pox is not to conceal the fact, but to sound the alarm. Will it be believed that the letter of Mr. Croswell, which is refused insertion in the paper which thus parades its magnanimity in arresting the ravages of pestilence, alludes to the fact that *there have more persons gone to Rome and dissent from Trinity Church, Boston, than it is pleasant to name?* Such, however, is the case. Of course we do not blame the Christian Witness for never having published the particular instance of defection to Romanism to which Mr. Croswell alluded, and the more painful and more numerous apostacies to Socinianism which (as well as the defection to Romanism referred to) illustrate the tendency of Calvinistic doctrine; but we do blame the unfairness and inconsistency—a much stronger word would be justifiable—which suppresses facts that tell one way at the very time that a merit is made of blazoning facts that tell the other way; and which holds up a brother clergyman for defections to Rome which are alleged to be consequent on his preaching, and refuses him the right or privilege to allude, in the same journal in which he is assailed, to such cases of defection to Rome and apostacy to dissent as serve to neutralize the inference against his own doctrine, and fasten it, with whatever force such reasoning has, upon doctrine of the opposite tenor.

The expression *Christian witness*, if this is a specimen of its nature, must go through a similar change to that of the word *Jesuit*. For nothing, we affirm, can be more contrary to open and ingenuous testimony, than the treatment which Mr. Croswell has received from the conductors of this paper. They first attacked this retiring and most estimable clergyman and then refused to publish his defence, though he sent it to them, and though that is the paper in which a defence would be most effectual in his own diocese; not content with this refusal, they have kept up a constant fire against him, have commended the answers to him to the perusal of their readers and even circulated them, as we are credibly informed, by their carriers. Now they attack him again, refuse to publish his defence, make a quotation from it which gives a false and unfair impression of its character as a whole, and attack the extract with a denial; and all for the love of peace, for the avoidance of controversy, and for the sake of bearing a pre-eminently Christian witness. If these are the fruits of the technical "piety" which vaunts itself as "evangelical," then commend us to the common honor, the social or conventional code, of men of the world.

"There is a glorifying righteousness of men in the world to come; as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby we are justified is perfect, but not inherent: that whereby we are sanctified is inherent, but not perfect."

Hooker on Justif. sec. 3.

The above extract from Hooker's Sermon on Justification has been so often quoted, that we had supposed that all its admirers, whether they attached any definite meaning to it or not, would at least remember the order of the distinctions, and be able to apply them with the due technical propriety. In the Protestant Churchman, however, of March 7th, we find that Bishop Wilson is reported by an English correspondent to have discoursed on a late occasion at Cambridge as follows:

"Keep sound on that one grand point, justification by faith *alone*, and you will be pretty safe as to the rest. Hooker explains it beautifully when he says, 'There is a glorifying righteousness, a sanctifying righteousness, a justifying righteousness—the one perfect and inherent; the second perfect, but not inherent; the last inherent, but not perfect.'"

That is to say, a justifying righteousness which is *inherent* but not *perfect*, the identical doctrine of Romanists which is rejected by Hooker, and which ought, but for a mistake of the gingler, to have been denounced as a soul-destroying and pestiferous error. Of course we do not suspect Bishop Wilson of any such confusion: only he has had the misfortune to be exhibited by a reporter of the same intellectual family with the young gentleman who, wishing to see the "Judge of Probates," inquired for the judge of *reprobates*. We need not add, that the piece was original with the Protestant Churchman.

In the same article we find the following:

"Talk to me of baptismal regeneration! Why I prayed but this morning to be regenerated, and I do every day."

It is hardly credible that Bishop Wilson, with all his Calvinistic bias, should use such language; if he did, we can only say, Alas for the bishop who is not regenerated! if he did not, we must regret that such mischievous and ignorant perversions are allowed to be circulated under the sanction of his name.

The generous and spontaneous expressions of approbation and encouragement with which we have recently been favored by letters from subscribers while they serve to sustain us in the faithful discharge of the high and responsible duties of our vocation, and stimulate us to renewed efforts to render our labors every way worthy of the commendations bestowed, are also entitled to our sincere acknowledgments.

We are by no means insensible of the great difficulty, if not absolute impossibility of so conducting a public journal, especially in times of high and peculiar excitement, as to avoid all occasions of offence whether just or otherwise. We claim no exemption from the infirmities of human nature, and would only ask to be judged by the ordinary rules of fairness and honor. We have suffered, as we think, both unfairly and unreasonably at the hands of many from whom we have honestly and conscientiously believed it our solemn and bounden duty to differ. But of this we have never made any formal complaint. Knowing as we do that we have a host of warm-hearted and sincere friends who appreciate our labors and services, and make reasonable allowances for our infirmities, we have borne such inflictions generally with a quiet and patient submission; while the frequent reception of such testimonials as above alluded to, fully compensate us for whole columns of abuse from those who, after all, are not so much *our* enemies, as they are the open and avowed enemies of the sound Church principles which it has been our object to inculcate and sustain.

Since writing the above, there has been shown to us the "New York Jeffersonian and Democratic Review," published in this city, containing a very gratifying notice of our Journal, for which the worthy Editor (whom we are happy to learn is a good sound Churchman) will please accept our sincere acknowledgments.

Justice to ourselves requires that we should correct an error into which the Editor has fallen—that *voluntary contributions* have been made by which "The Churchman" is placed upon a secure foundation, &c. While it affords us the highest satisfaction to know, *that in case of need* there are many liberal and kind hearted friends who stand ready to do us this service, yet we beg to assure the Editor, and all others who take an interest in the subject, that "The Churchman" has never received the first cent in the shape of a *voluntary contribution* to sustain it.

We are assured by the "Executive Committee" that with a due attention to their suggestions, which will be found in their proper place, no such contributions, under favor of a kind Providence, will be necessary.

The following extract from the article last alluded to, furnishes conclusive evidence of the sound and clear views of the Editor of the "Jeffersonian" on other matters connected with the well-being of the Church.

It may, perhaps, be deemed out of place in this article to touch upon, or in any manner refer to the dissensions which have sprung up in the Church, within a few years past; but as these dissensions have been made the ground, on the part of the enemies of the Church, for the erroneous charge of impaired usefulness or retrogression of the Church, our remarks will not appear so inapplicable under this head, when intended as a refutation of such charge. So far from there being any truth in such statement, the Church has become in consequence more united, and received an impetus in her progress. Calvary Church is only one of several new edifices which the propagation of the principles of the faith of our Church have rendered necessary for the convenience of its members. Unlike the political divisions and dissensions which usually terminate in the dismemberment of party, these dissensions but tend to strengthen and confirm the wavering, and make all cling closer to the ark of their religious covenant.

We envy not the feelings of him whose ambition or other unholy motive induces a disturbance of the peace and quiet of the Church—who delights to dwell in an atmosphere charged with destructive properties to a holy life, and those, too, of his own creation—who would unhinge the very doors which are intended to keep out heresy and schism—who, in the livery of the Church, administers draughts poisonous to her best interests. To such we can only say, that apart from the impiety of such a course of conduct, the worldly advantage is at most but of a trifling and ephemeral nature. Dissenting sects will, it is true, smile upon and applaud the efforts of any one who will lend himself to the business of division and disturbance in the Church; but such smile and applause are as heartless as the desire to promote or advance the interests of the Church, and will last just as long as any advantage to them is in prospect of being accomplished, and no longer; and in case of failure by these instruments to effect the object desired, the very approbation before bestowed will turn into reproach and contempt, as well for the reason assigned (of failure) as for the base betrayal of religious confidence and the virtual breach of a solemn promise, on taking holy orders, of subordination to those above them in authority, and strict adherence to the canons of the Church.

We are happy to know that if there are a few heads of parishes disposed to insubordination and misrule, the great majority of the parishioners under those very heads are at heart attached to order and good government in the Church; and any errors which they may commit arise from misapprehension of facts, which, when discovered, they are ready and willing to correct.

THE YOUNG CHURCHMAN CATECHISED. *By Wm. H. Odenheimer, A. M., Rector of St. Peter's Church, Philadelphia.* Author of "The Origin and Compilation of the Prayer Book," &c. Philadelphia: J. K. Simon, 141 South street.

Few compilations have been more justly admired than our Church Catechism; but the admiration which we feel for it is not inconsistent with the wish that it contained more explicit instruction in regard to the Church and the ministry. On other points the Catechism alone is a sufficient guide for the pastor, who has only to follow it and expand the text in order to communicate whatever instruction the young of his flock may need; but in regard to the Church and the ministry, the nature and origin of the authority to administer the sacraments, the marks of schism, &c., the catechist is obliged to resort to other parts of the Prayer Book in order to obtain the principles which he wishes to unfold and apply in the way of minute instruction. The suggestion of the pious and learned Mr. Nelson, that if ever a Convocation should be called to revise the Catechism, it might be found necessary to add to it some questions and answers on these subjects, ought not to be forgotten; for it can hardly be doubted that a compendium or supplement of this kind, which should receive the sanction of our General Convention, would greatly promote uniformity of doctrine and answer many other valuable purposes.

We had written thus far some three weeks ago by way of introduction to a notice of Mr. Odenheimer's Manual, with a view to call attention to the difficulties of such a work as Mr. Odenheimer has attempted, and to thank him for having done what he could to remove them. From this sentiment we supposed there would be no dissent in the Church; but it seems we were mistaken, and a war has been commenced on this unpretending Manual with "words softer than butter." We are happy to say, however, that the sounder portion of the Church press has commended the book as it well deserves.

It was the saying of St. Augustine, we believe, "Christian is my name, and Catholic my surname;" words which, when the Catholic Church was one, served to distinguish its members at once from the heathens who denied, and the heretics who perverted the Christian faith. Now that the Catholic Church is divided, Mr. Odenheimer has imitated this famous and venerable expression in order to illustrate to young minds the relations in which its different branches stand to each other; making Catholic to be the name of the great Christian family; and Greek, Roman, Anglican, &c. to be the appellatives of the smaller particular families. The illustration is happy, and conformed to existing facts; and would be owned to be so if we bore the name of the Reformed Catholic Church, or American Catholic Church, or indeed almost any other than "Protestant Episcopal."

If the latter compound in connexion with the word Catholic is "cumbrous," or "exposes the Church to ridicule," whose fault is that? Certainly not Mr. Odenheimer's, who neither invented the name, nor gave it. We should never have expected, however, that the combination would have been laughed at by any but a Romanist, who denies us the title of Catholic. The professed Churchman who laughs at it has touched the wrong string, and like Bishop Wilson's reporter paid more regard to sound than to sense. For the real objection to Mr. Odenheimer's application of the name is, not that it gives to our Church the term *Catholic*—of this only a Papist should complain—but that it makes *Catholic* and *Christian* synonymous, and thus excludes the sects not only from being Catholics, which is right, but from being even Christians, which is a little too rigid and plainly not intended by the author.

Having said thus much we append the extract which has called forth invidious comment, with the further remark that whatever may be thought of this particular the Catechism, as a whole, in addition to the sound doctrine which might be expected, contains a great variety of minute and important information in regard to the Church well adapted, we think, to the infant mind:

Q. Has not every *person* two names?
A. Yes.
Q. What are they?
A. A Christian name and a Surname.
Q. What is the use of the first or Christian name?
A. To show that we belong to the one great Christian family.
Q. What is the use of the second or Surname?
A. To distinguish our particular family from the various families into which society is divided.
Q. May you not say that the Church in the United States has two names, a Christian name and a Surname?
A. Yes.
Q. Which is her Christian name?
A. Holy Catholic.
Q. Where do you find the name?
A. In the Creed, which is daily repeated.
Q. What is the use of this name?
A. To show that our Church belongs to the one great family of Christ.
Q. What is our Church's Surname?
A. Protestant Episcopal.
Q. Where do you find this name?
A. On the title-page of the Prayer Book?
Q. What is the use of *this* name?
A. To distinguish the Church from the various denominations into which the Religious world has been divided.
Q. Suppose there were no divisions among professing Christians in the United States, by which name would we always call our Church?
A. By the name Holy Catholic.
Q. Is not this the name we love best?
A. Yes, for it suggests thoughts of unity and of our connexion with the Universal Church.

THE GOSPEL A FORMAL AND SACRAMENTAL RELIGION. *A Sermon preached at the Church of the Advent, in Boston, by the Rev. C. S. Henry, D.D.* Second edition. J. A. Sparks. 1846.

The value of this sermon is stamped upon it, not so much by any thing that we have said or can say, as by the opposition which it has met in certain quarters, and is further shown by the fact of its having already reached a second edition. We need not say that this pleases us, our opinion of its soundness and ability remaining undiminished since we noticed its first appearance, and having been further confirmed by the opinions of those in whose judgments we confide. Its great merit is the moderation of tone, and at the same time cogency of statement with which it inculcates a truth no less comprehensive than fundamental, the interpenetration of form and spirit. The most careless reader will be struck with the life and warmth emanating from this principle and manifesting itself throughout the discourse, while the critic will equally admire the closeness of its logic and method of its structure.

Harper's Illuminated Bible, No. 51, has been published, and comprises the first few chapters of the Book of Revelations.

The information communicated by a correspondent in our present number in regard to Dr. Schaf's book is indeed new to us, and invests the book with a greater degree of importance than it would otherwise possess. We were under the impression that the book had been condemned by a Synod in New Jersey; but if so the Synod, as we gather from our correspondent's language, could not have belonged to the same communion with Dr. Schaf.

We observe that the Rev. Mr. Newton, in the Episcopal Recorder of last week, complains of the word *"grocer,"* which occurred in Bishop McIlvaine's letter by the mistake of a copyist, being retained in the printed letter with the right word *grosser* queried in brackets. We must come in for a share of the blame, having forgotten to direct the printer, as we fully intended, to expunge the wrong word, the brackets and the query; the whole of which we took to be clumsy emendation on the part not of the editor but of the proof-reader of the Banner. Such things will happen in the best regulated offices.

We have pleasure in acknowledging the receipt of *Fifteen Dollars* from Christ Church, Hudson, for the "Valley of the Grand River, Michigan," which has been placed to the credit on the Books of "The Churchman," and will be held subject to the order of the Rev. F. H. Cuming. The five dollars received this week from Baltimore was handed to the Rev. Mr. Cuming, just before he left town for Michigan.

Since writing the above we have received the further sum of *three dollars* from Mr. John McRae of this city; and six dollars from Mrs. Chetwood and Miss Jelf of New Jersey.

The above sums have been passed to the credit of Rev. Mr. Cuming.

By the Hibernia we have received English Church papers of the latest dates.

They are to some extent overrun with reports o Parliamentary debates. These being chiefly on the question of Repeal of the Corn Laws, afford little that is suitable for our columns, or that has not already met the eyes of our readers in the secular prints. A debate, however, which took place in the Commons February 5, may be thought deserving of insertion. It was drawn out by a motion of Mr. Watson, member for Kinsale, Ireland, and a Roman Catholic, for leave to bring in a bill to repeal certain pains and penalties enacted against Romanists and members of religious orders. Sir J. Graham, Home Secretary, stated that the Criminal Law Commissioners had during the recess framed a bill which embraced all that he had announced at the close of the last session, that it would receive the entire support of Government, and therefore he thought that the hon. gentleman would not feel it necessary to introduce his bill. Sir R. H. Inglis stigmatized the Government plan as a virtual repeal of the Act of Supremacy, a bill to enable Roman Catholic bishops to resume the sees of the prelates of the Established Church, and a bill to repeal the act for repelling the Jesuits. He really thought it quite unnecessary for members to be at the trouble of drawing up bills, for it seemed that all they needed to do was to suggest a measure one session, and the next they would find it introduced with all formality, and supported "with all the unity of a united cabinet." Lord John Manners was in favor of repealing the present enactments alluded to. The Government would not enforce them, nor could the Church of England be defended by the penalties which were imposed on the regular Roman clergy. She had a right to demand entire freedom to expend her means in such a way as best to provide for the increase of population, but she would not be benefitted by such unchristian laws as those, for example, against the Cistertian monks, whose whole time was devoted to the benefit of their fellow-creatures. Mr. O'Connell and Lord John Russell supported the principle of the bill, and leave having been given to bring it in, Mr. Watson, Mr. B. Escott, (Winchester,) and Lord J. Manners were ordered to prepare it. Thursday, January 29th, Lord J. Manners obtained leave to bring in a bill to alter and amend the laws relating to bequests for pious and charitable uses, in other words we suppose to repeal the statutes of mortmain. In connexion with the all-absorbing Corn Law question, a correspondent of the Church Chronicle urges on the clergy the fact that "their incomes are derived from tithes commuted upon the price of corn and nothing else. If the league and Sir Robert Peel succeed in abrogating the corn-laws, down goes the price of corn to next to nothing. Down with it too goes the commuted tithe, and every rector and vicar must go to ihe union-house."

The Rev. F. W. Faber has addressed a very angry letter to the English Churchman in reply to the statement of Mr. Pitts of Mr. Faber's conduct in exercising unwarrantable inflnence over Mr. Pitts's sons, and thus leading them into the Church of Rome. The first statement was copied into one or two American papers, but for our readers it may be enough, now that we are in possession of all that can be said on both sides, to indicate briefly the leading features in the case.

Mr. Pitts, who resides at Warrington, near Oundle, is a piano forte-tuner by trade, and his two sons aged 17 and 16, were in Mr. Faber's pay, the one as organist, the other as leader in the choir. Mr. Faber was very attentive to the boys, and taught them Latin, saying that it would be useful in their profession. When he entered the Roman Church it appeared that he must have been tampering with them for some time; not only did they take the same step with him, but concealed it from their parents, and not return to them till they were brought home by their father. That he had tampered with them seemed plain from the fact that but little of their time, the Sundays only, was spent at Elton, and for the rest of the week they were free from any intercourse with Romanists. Mr. Faber however did not affect to conceal it, but wrote to Mr. Pitts, saying that his instruction had been the cause of the *happy* step which the boys had taken, and further, that Mr. P., as a conscientious Protestant, was bound to allow them liberty of conscience. The two boys left home a fortnight after during their father's temporary absence, and though he went at once to Birmingham to find them and begged Mr. Faber to give him information concerning them, it was not till he had applied to the civil authority and the priests attached to the Roman Cathedral, who, it is easy to infer, had them in keeping, found the matter growing serious, that they were delivered up. During their concealment, Mr. Faber did not deny that he knew its place, and confessed that he had given them money to make their escape.

These are the main points in Mr. Pitts's statement, from which it is plain that Mr. Faber while a minister of the English Church was inculcating Romanism systematically, leading astray the young, teaching them to break the 5th commandment, and in his blind zeal for proselyting, rendering himself liable to a charge of abducting minors.

Mr. Faber's reply consists almost entirely of angry complaints and charges of slander and falsehood. He says that Mr. Pitt has mutilated letters, but does not point out a single instance of it. He explains that it was Italian which he taught the boys, and that he told them before his conversion that he felt doubts in favor of the Roman Church, but he does not say that he discontinued his peculiar training of them, or even mentioned the matter to their father. Some few minor points he attempts to explain, but leaves untouched the important charge, and even seems to exult in it. If such a state of mind is the natural result of Mr. Faber's schismatical step; well may it be said that sin brings its own punishment. We leave the subject with the following remarks of the English Churchman,—thanking him most cordially for the generous warmth with which he speaks out a Catholic's indignation against conduct so vile and so truly characteristic of Romanism:—

Mr. Faber states that his teaching, before he thought of leaving the Anglican Church, was, *to the letter*, that maintained in this journal; and that this teaching leads "simple and pure minds" into Romanism. We beg most emphatically to deny this, and to express our utter disbelief that Mr. Faber's teaching was, at the time to which he alludes, in accordance with ours—*e. g.*, Was he teaching that it was manifest schism to leave the English Church, and join the Anglo-Roman Communion?—that the denial of the Cup to the laity was directly contrary to our Lord's Institution, and to Catholic tradition? So far from his teaching the latter, we are assured that one of his young parishioners, whom he beguiled into Romanism, (but who has happily since been reclaimed by Mr. Day, Rector of Benefield,) *was entirely ignorant that the Cup was denied to the laity, by Romanists!*

Mr. Faber, in a somewhat sneering and sarcastic vein, alludes to our having compared his conduct with that of Dr. Arnold, and Dr. Adam Clarke, (a Wesleyan,) and he expresses his satisfaction that we could condemn his conduct only through such a parallel. Now, we did not thus limit our condemnation, but even if we had omitted all other grounds for censure, we do not see how this would have justified Mr. Faber in jumping to a conclusion that we had no other ground. We feel as strongly as Mr. Faber does, that "it would be strange, indeed, if the conduct of a Catholic, in a matter regarding faith and the Church, should *not* contrast with that of a Latitudinarian and a Dissenter." But we were viewing Mr. Faber's conduct, first, as "between man and man," and in that light we say that he has acted most deceitfully and dishonorably by his neighbor; and secondly, with reference to God's Commandments, concerning the duty of children to their parents, and in that respect he has been most unfaithful, in that he has persuaded and encouraged two youths to act deceitfully and disobediently towards their parents, whom they were bound to honor and obey. In these points of view, we consider that the Latitudinarian and the Dissenter, with far less light than is claimed by Mr. Faber, have excelled him in those qualities which are essential to the well-being of society, and which cannot, therefore be *un*-Catholic. If two boys of fifteen and sixteen,* may take the most important step in their lives, without the knowledge of their parents, under whose roof they are living, and by whom they are treated with Christian love and tenderness, then Mr. Faber has acted rightly, and our censure falls to the ground.

But, Mr. Faber says, "Whatever you may think of my belief [Creed,] it is enough for me that I have in no way acted otherwise than it *binds me* to act;" *i. e.*, as a Romanist Mr. Faber was *bound* to urge these youths out of the English Church into the Roman Communion. But, when did he himself become a Romanist, and incur the responsibilities which belong to that character? Why! *after he had persuaded these boys to renounce the English Church, and to join the Roman Communion;* they entered the Roman Communion *with Mr. Faber.* He, with his solemn vows upon him as a Priest of the English Church, and, as we believe, without either Anglican or Roman dispensation from those vows, deliberately led those out of the Church of England whom he was sworn to keep in it, if possible. Nor can Mr. Faber defend himself by alleging that his vows were made to a schismatical and heretical Communion, and that, consequently, they were unlawful. They were made to God Himself, and, at all events, required the dispensation of His minister. But, even supposing that Mr. Faber had obtained a dispensation from his vows, and had entered the Roman Church before these youths, he was, upon Roman principles, a mere *layman.*

In the character of a Roman Catholic *layman*, was he *bound* to urge members of the English Church to join the Roman Church? Mr. Faber says, yes. Then, by what authority, we ask, did you, a mere *layman*, issue a dispensation, or, rather, an injunction to your brother layman, William Pitts, "desiring him, if his father allowed himself and his brother to live quietly at home, and discharge their obligations as Catholics, not to disquiet him any way by trying to convert their younger brothers and sisters?" One of "their *obligations* as Catholics," is, you say, to convert those who are out of the pale of the Roman Church—an obligation so binding that you actually broke through the most solemn vows, in order to fulfil it; and, yet, from this binding obligation, you confess, that you, a *layman*, presumed to release them! After this, let us have no more taunting allusions to the absence of Discipline in the English Church.

The following is from the Church Chronicle, and corrects the statement which we made some time since from its own columns.

Apostacies to Popery.—We are authorized to contradict the report which has been widely circulated, that Mr. Marshall, the late curate of Swallowcliffe, Wilts, carried with him thirty of his parishioners in his secession to the Church of Rome. The truth is, that not a single individual, old or young, of that parish, has been so lamentably perverted. All the parishioners remain cordially attached to the Church of England.

The Rev. Mr. Croswell's letter to Bishop Eastburn, is printed entire in the English Churchman of February 19.

A charge delivered by the Bishop of St. David's has been published in the papers. It appears to be of interest.

Sunday, December 21, one of the regular times for ordination, the number ordained by different Bishops in England amounted to 153 Deacons and 169 Priests.

Among new publications are "*Bedæ Historia cura R. Hussey, B.D.*" (Professor of Ecclesiastical History at Oxford.) Lectures on Justification, by C. A. Heurtley, B. D. (the Bampton Lectures for 1845,) "*Vindiciæ Ignatianæ,*" by the Rev. Wm. Cureton. Mr. Gresley has in press "The Real Danger of the Church of England."

* These are the actual ages of Mr. Pitts' sons.

Domestic Intelligence.

New York.—The Rev. Benjamin I. Haight, rector of All Saints' Church in this city, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, has been elected an Assistant Minister of St. Mary's Church, Burlington, New Jersy, and will also act for the present as Instructor in Rhetoric at St. Mary's Hall. He is to take an important part, it is understood, in the College contemplated at Burlington.

The vestry of St. George's Church being about to build a new church edifice, P. G. Stuyvesant, has tendered them lots of ground on Rutherford Place (Stuyvesant square) and Sixteenth street, sufficient for a church and rectory. In their reply, at a meeting dated March 19, the vestry express "their determination to commence immediately the erection of a church edifice of a style of architecture and extent of accommodation for worshippers such as shall prove a permanent and appropriate record of his liberality and a great and lasting blessing to our Church."

Pennsylvania.—Sunday afternoon, the third in Lent, Bishop Potter confirmed 28 persons in St. Andrew's Church, Philadelphia, and in the evening of the same day, 23 in the church of the Ascension.

Maryland.—Bishop Whittingham has addressed a Pastoral Letter to the clergy and laity under his care, recommending, in accordance with a resolution of the last General Convention, the claims of the mission to the Jews which the Rev. Isaac P. Labagh is engaged in promoting, and appointing a collection to be made on Good Friday next in its behalf.

New Jersey.—Bishop Doane's appointments during the remainder of the Lenten season are as follows:—

Christ, Bordentown;—Thursday, April 2, evening, confirmation; Friday 3, morning, catechism, communion.

Christ, Allentown;—Friday 3, evening, confirmation.

Trinity, Princeton;—Saturday 4, morning, communion—afternoon, catechism;—evening, confirmation.

St. Michael's, Trenton;—Sunday 5, Palm Sunday, morning, communion;—afternoon, catechism; evening, confirmation.

St. Stephen's, Willingborough;—Monday before Easter, 6, evening, confirmation.

Trinity, Fairview;—Tuesday before Easter, 7, evening, confirmation.

Columbus;—Wednesday before Easter, 8, evening.

Massachusetts.—Gov. Briggs has appointed Thursday next, the second of April, as a day of fasting, humiliation and prayer.

Connecticut.—The Rev. Henry Olmstead, jr., has accepted a call to the rectorship of St. Stephen's Church, Ridgefield, from Easter next.

Alabama.—The Rev. J. J. Scott has resigned the charge of St. James's Church, Livingston.

Virginia.—Bishop Johns proposes to make a visitation after Easter of a portion of the diocese.

Wisconsin and Iowa.—The clergy within these territories are to meet in Convocation on Wednesday, May 6th, at Racine in Wisconsin. Bishop Kemper has requested them to have ready minute parochial reports. The new church at Racine is to be consecrated the following day, May 7th. The examination of the students at the Mission School, Nashotah, will commence Easter Tuesday at nine o'clock, A. M.

Canada.—The Lord Bishop of Montreal, we learn from *The Church*, has been recently engaged in a partial visitation of his diocese, the more extended one being reserved for the summer. During the present tour he has confirmed on nine occasions 677 persons, 325 at Christ Church, Montreal; being, it is supposed, the largest number ever confirmed on one occasion in America by a Protestant Bishop.

A Card.—St. Paul's College.

As I am about to enter upon a pastoral charge in the city of New-York, I beg leave to inform all whom it may concern, that there will be no interruption, in consequence, of St. Paul's College. The duties of the Rectorship will devolve upon Mr. J. G. Barton, now the Vice-Rector, and the other departments of the institution will continue to be filled as they are at present. There will be no change except my own removal—and that will not be an entire separation, as I purpose to retain such a *pastoral* care of the boys as can be administered by weekly visits during the greater part of the session; while, of course, I can never be indifferent, or refuse any assistance in my power, to the object of so many years' solicitude and care. It will be understood that the responsibility of the future management of the institution will rest with those who will have the immediate charge of it. They have been long and faithfully devoted to its interests as a service for the Church; and the increase of zeal and activity to be naturally called forth by their increased obligations, will, I trust, give promise of the perpetuity of the School, such as could not be afforded by my own continuance at its head.

My residence will be at College Point until the opening of the Church of the Holy Communion; after which, and until the first of August, it will be divided between the Point and 110 Twentieth street, New York. After August the first, applications for the admission of pupils must be addressed to Mr. Barton, College Point, N. Y. The prospectus of the College will be sent by mail to any one desiring it.

W. A. Muhlenberg.

March 28th, 1846.

We insert with feelings of deep and unfeigned regret the subjoined notice of the death of Elizabeth Jenette, the daughter of the Rev. Francis H. Cuming, whom it has pleased Almighty God in his inscrutable wisdom to remove from this world to the place of departed spirits, during the absence of her worthy parent in the performance of a duty of the highest importance to the interests of the Church in that portion of the Diocese of Michigan which is the more immediate scene of his own labors.

Most sincerely do we sympathize with our Reverend brother and his family in this heavy and unexpected bereavement. May God comfort and sustain them by his grace under this great affliction.

Died,—On Sunday evening last, Elizabeth Jenette, daughter of Rev. F. H. and Charlotte Cuming, of this place, aged eleven years.

"In the midst of life we are in death."

The deceased was a child of much promise. No pains had been spared to educate her in those simple and sublime truths that teach us the frailties of man, and the glories of heaven. She was sensible to the last; and although her sufferings were acute, she was calm and resigned to the will of God, frequently manifesting her trust in her Saviour; and said that the fears of death were gone. Her disease was a croup, which, from the first, refused to yield to all the remedies of her skillful and strictly attentive physicians. We sympathize with her afflicted relatives; but rejoice in the firm belief that this beautiful flower was only plucked by death to be transferred to a heavenly clime.—*Grand Rapids Enq.*

Died—At Rahway, New Jersey, on Monday, March 9th, Margaret M. Dayton, daughter of Horatio Dayton, Esq. Her remains were taken to Elizabethtown, where the funeral services were performed in the Episcopal Church, of which she had been for many years a member. Miss Dayton belonged to one of the most respectable families of her native State. She had received a solid and judicious education: which, added to natural powers of no common order, to the strictest integrity, the most sincere goodness of heart, and to piety unfeigned, ardent and consistent, made her a most agreeable and useful member of society. For fifteen years before her death she had been devoted to the education of youth. Here her diligence, her patience, her faithful discipline, united to the warmest affection, and her happy tact, made her the most acceptable and successful of teachers. Ill health alone made her forego her favorite employment; but to the last, her heart, her interest, and her prayers were with her little flock in the schoolroom. Long confined to her room, and wasting away by slow degrees, but with inevitable certainty, she presented an instance of the most serene and happy resignation, and of that heavenly hope which maketh not ashamed and is an anchor to the soul. It may in truth be said of her, she fell asleep in Jesus, so calm, so full of peace, so sure of heaven was her death. Her life was laborious and unostentatious; but it was a life of the highest usefulness, and produced the most precious fruits. Many, very many will rise up and call her memory blessed: and when our Lord maketh up his jewels she will be found among the most faithful of the polishers whom he employed on earth.—*Communicated.*

Another Link Gone.

The Rochester papers record the death, in that city, on Sunday, the 8th inst., of the Rev. Ashbel Baldwin, in his 89th year. His funeral was to have taken place on Tuesday the 10th, and Bishop DeLancey was expected to be present and preach.

The departed was well known as the oldest Clergyman of the Church in this country; and as having been admitted to the Diaconate at the first ordination held by Bishop Seabury at Middletown in 1785. He was, we believe, a native of Litchfield, where some of his kindred yet reside. He was, also, for several years Rector of St. Michael's in that town, where he is still remembered with respect and affection. He was subsequently Rector of the Church in Stratford; and from time to time officiated in several other of our most important Parishes. For many years he was Secretary of the Convention of Connecticut, with which Diocese he retained his connection until his death.

In recording this event, and penning this imperfect sketch, we cannot but remember that almost the last link of this kind, which bound us to Seabury and the men of his day, is broken. Now only two of the Clergy upon whom his Apostolic hands were laid are left in the land of the living—the Rev. Truman Marsh, of Litchfield, and the Rev. Dr. Burhans, of Poughkeepsie. May these aged and respected servants of the Lord be spared to us for many years to come, to remind us of those times in the history of the Church which tried men's souls. And may they and we, as we trust this departed father was, be gathered to the grave like "a shock of corn *fully ripe.*"

We wish that some one who is acquainted with the history of Mr. Baldwin would favor us with a fuller account of his life and character.—*Calendar.*

☞ We have received three communications for Miss C. R. D., to which her attention is requested.

Died.

At Rochester, on the 8th of February, Rev. Ashbel Baldwin, the oldest ordained minister of the Episcopal Church in the United States. His age was 88 years and 11 months. He was born at Litchfield, Ct., 1757, and graduated at Yale College in 1776. A writer in the Rochester Democrat, says, that "Mr. Baldwin in 1783 was present at that meeting of true-hearted Churchmen, in Woodbury, Connecticut—which may be regarded as the first step in the organization of the Episcopal Church in this country; and though but a candidate for orders, he united with the clergy present in electing Dr. Seabury as their Bishop." He was ordained by Dr. Seabury, the 3d of August, 1785, which was *the first ordination by a bishop* in this country.

For ten years, Mr. Baldwin was settled over the Church in Litchfield, and in 1793 he removed to Stratford, where he remained thirty years as pastor.

Mr. Baldwin served his country during the war of the Revolution, and received a pension from Government until the day of his death.

In the years of 1777 and '78, there was a large depot of military stores at Litchfield. These stores were principally taken at the surrender of Gen. Burgoyne's army, and were guarded by a considerable military force, under the command of William Richards, Esq., of Elizabethtown, New Jersey. Mr. Baldwin was appointed Quarter Master—which station he accepted, and continued at this point between two and three years, when he received an honorable discharge.

Calendar.

March.

25. The Annunciation of the Blessed Virgin Mary.
29. Fifth Sunday in Lent.

April.

5. Sunday next before Easter.
6. Monday before Easter.
7. Tuesday before Easter.
8. Wednesday before Easter.
9. Thursday before Easter.
10. Good Friday.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
11. Easter Even.
12. Easter Day.—*On this day Proper Anthems are appointed to be used instead of* "Venite exultemus Domino," *and Proper Psalms instead of those for the Day.*
13. Monday in Easter Week.
14. Tuesday in Easter Week.
19. First Sunday after Easter.
25. St. Mark the Evangelist.
26. Second Sunday after Easter.

Bishop McCoskry's Appointments

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation. St. George's, Astoria, at 7½ P. M., Confirmation. 2d visit.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

April 8th, Calvary Church, N. Y., at 7½ P. M., Confirmation. 2d visit.

Good Friday, April 10, St. Bartholomew's, N.Y., at 10½ A. M., Confirmation. St. George's, N.Y., at 7½ P. M., Confirmation.

Easter Eve., April 11, Emmanuel Church, Brooklyn, at 7½ P. M., Confirmation. 2d visit.

Easter, April 12, Grace Church, N.Y., at 10½ A. M., Confirmation. Calvary Church, N. Y., at 8 P. M., Confirmation.

Sunday, April 19, Zion, N. Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

Services Performed.

Fourth Sunday in Lent, March 22, confirmed 33 in St. Clement's, New York. In the afternoon of the same day confirmed 36 in St. Mark's, Williamsburgh. In the evening confirmed 33 in St. Stephen's, New York.

Notices.

☞ A Course of Lectures will be delivered in St. Clement's Church, by several of the Clergy, on Sunday Evenings during Lent, on some of the more prominent duties and affections which that Holy season is meant to promote.

The fifth Lecture will be delivered on the evening of the fifth Sunday in Lent, March 29th. Subject—"Self-denial an acceptable offering."

Church of the Holy Apostles.—The corner stone of this church will be laid on Tuesday next, the 31st inst., at 5 o'clock, P. M., by the Rt. Rev. S. A. McCoskry, D.D.

The Rev. Clergy, and the Wardens and Vestrymen of the several Episcopal churches will assemble at half past 4 P. M. at the house of the Rector, the Rev. Foster Thayer, in 28th Street, between 8th and 9th Avenues, from whence they will move in procession to the corner of 28th Street and 9th Avenue.

☞ The Rt. Rev. Samuel A. McCoskry, D. D., will administer the Rite of Confirmation in the Free Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday afternoon, March 29. Service to commence at 3 o'clock.

The sermon to the Young in the evening will be preached by the Rev. Benjamin C. C. Parker, Minister of the Floating Chapel.

☞ The Rev. Francis Vinton, Rector of Emmanuel Church, Brooklyn, will preach in the Course of Sermons at Emmanuel Church, corner of Prince and Thompson streets, on Sunday Evening next. Service to commence at 7½ o'clock.

N. B.—A collection will be made in aid of the debt of the parish. All the seats in this church are free.

☞ The Rev. Mr. Duy will preach to the Young in the P. E. Free Church of the Holy Evangelists on Sunday Evening, 29th inst. Service at 7½ o'clock.

Anglo-American Free Church of Saint George the Martyr, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service on Sunday at 10½ A. M., 3 P. M., and in the evening at 7½ o'clock.

Seats Free.—British emigrants and English residents are particularly invited to attend.

Missionary Committee.—Some appointments of missionaries and stations have not yet been made, for want of the information requested by Circular addressed to each missionary. By order of the Committee.

Thomas C. Butler, Sec'y.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 17th of March, the Treasurer has received the following contributions:

From St Peter's ch, Talbot co, Md, Rev Dr Mason, rector, $5; through J Loney, Esq, R A in Md, from St John's ch, Huntingdon, Baltimore co, $10; a friend in Baltimore co, for Nashotah, 10; a lady in Baltimore, 10; Mt Calvary ch, half, 10; St Timothy's ch, Baltimore co, for Nashotah, 15; William and Mary's parish, St Mary's co, 6; Chester parish, Chestertown, for the Jews, $5; Mo and Iowa, 1 82; Miss Sally Hughes, 5; Maxcy, 5, per Joshua Morsell, for Ill—77 82; E Y, Chatham, N J, 5; per E W Howard, Treas, Providence, R I, St Paul's, Wickford, Christmas offerings, 1 56; St Michael's ch, Bristol, Rev J W Cooke, mo coll, for January, 7 25; do do, for March, of which 4 83 is for Nashotah, 16 58—25 39; mo coll, St Paul's ch, Detroit, Mich, per C C Trowbridge, Esq, 31 04; St Ann's and south Farnham parishes, Essex co, Va, per Rev J P McGuire, 21 81; a communicant of Christ ch, Rye, N Y, 5; quarterly coll of Trinity ch, St Augustine, Fa, per Rev C C Adams, miss's, 5; communion alms of the same ch, $2. Total, $183 06.

Thomas N. Stanford, Treasurer,
March 24, 1846. 139 Broadway, New York.

Foreign Missions.—Since his report of March 17th, the Treasurer acknowledges the receipt of the following amounts:

Through J Loney, R A, Baltimore, Mt Calvary ch, half, $10; Chester parish, Chestertown, for Athens, 1; do, do, for Africa, 14 67; do, do, China, 14 67; do do, Constantinople, 14 68—55 02; Christ ch, Middletown, per Rev Mr Goodwin, part of a coll, 25; monthly offering, St James's ch, Brookfield, Ct, Rev H D Noble, rector, 10 50; monthly offering, Zion ch, Little Neck, L I, per Rev H M Beare, for Texas, 7; a missionary for China, 5; Calvary ch, Brooklyn, after missionary sermon, 59 75; do, do, for Ch at Houston, Texas, 12—71 75; family mite box, 1 57; St Ann's and south Farnham parishes, Essex co, Va, Rev J McGuire, rector, 30; through Rev W Y Rooker, on account collections in S C, 125; S S St Luke's ch, Rochester, N Y, for education H Whitehouse, Africa, 20; a young lady of St Thomas's ch, N Y, for education of Mark Spencer, China, 25; St Mary's ch, Middletown, R I, balance of pledge support of Rev Mr Penny, Constantinople, 5; St Michael's ch, Bristol, R I, Rev J W Cooke, rector, a thankoffering, 10; do, do, monthly coll, for Nov 9 35; Christmas coll of S schools of do, for education, Africa, 9 62; a lady of do, for Africa, 1; monthly coll, do, for Feb, 7 75—42 72; quarterly coll, Trinity ch, St Augustine, Fa, 3. Total, $421 56.

J. Smyth Rogers, Treasurer,
New York, March 24, 1846. 69 Wall-st.

Missionary Committee of the Diocese of New York. The Treasurer has received since report of 10th inst., the following contributions, viz:—

From St Luke's ch, Brooklyn, Rev J W Diller, rector, $15 10; St Stephen's ch, New York, Rev J H Price, rector, $17. Total amount, $32 10.

C. N. S. Rowland, Treasurer,
March 24, 1846. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 10th inst, viz:—

From St Ann's ch, Brooklyn, Rev Dr Cutler, rector, $68.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
March 24, 1846. 55 Waterstreet.

ACKNOWLEDGMENT,

For the Valley of the Grand River, Michigan.—From Franklin J Fowler, $5; cash, $1; A A Sands, $5; cash, $1; †, $1; O J Cammann, $5; J S R, $5; T D, $5; J B, $1; cash, $5; A D, $2; M E D, $3; P C, $1; a well wisher, $10; member of St Mark's ch, $1; H, $3; A V G, $2; widow's mite, a lady, $1; Roseland, $10; a family of the Ch of the Redemption, $5; member of St Bartholomew's ch, $5; cash, $3; R J V, $5; Adelphi, $3; L, Ch of the Ascension, $5; J Blake, $2; cash, $1; Richard, $3; W H, $3; C, $1; W R Jones, Esq, $10; Thos Lawrence, Esq, $5; D, $5; Chatham, N J, $3; W R Hyslop, $5; St John's ch, Waterbury, Ct, $20; a friend in Duanesburgh, $5, John Randell, $6 57; a friend to Michigan, $2 50; member of St Bartholomew's ch, $5; J B Herrick, Esq, $10; H E J, $1; Bleecker street, $5; J Walker, $1; cash, $10; St John's, Stamford, $8 25; J C R, $2; S G, $5; Miss O, $5; cash, $10; member of St John's chapel, $3; Sunday school teacher, 50 cts; Mrs A G Irving, Mrs Brown, $1; cash, $2; A Z B, $1; J Hewlett, $5; J R Mumford, $5; A J W, $2; cash, $2; a friend of the Ch, $1; cash, $10; Helen McDonald, $1; F S W, $5; friend, $2; a few communicants of St George's, Flushing, $10; E L, $5; a lady, per Rev H T H, Md, $5; St Peter's, Talbot co, per Rev Dr Mason, $5; E Y, Chatham, N J, $5; cash, $3; St John's, Hartford, in addition to $20 previously acknowledged, B R McIlvaine, $5; lady of St Bartholomew's, $2; do, St Stephen's, $1; cash, $1; Mrs B, $2; Mr Bartow, $5; L W, $3; J W, $2; Miss Jackson, $6; R B Minturn, Esq, $25; Mrs Anna Watts, (omitted in last,) $20; J V Perkins, $3; Q, $1; D Green, $5; St George's, $2; Rev Mr Chauncey, $5; D Green, $5; T, $10; W Battin, $5.

In addition to money received, the undersigned would gratefully acknowledge, also, the receipt of sundry volumes for Parish and Sunday school Libraries, from J A Sparks, Rev J W Brown, Rev Dr Coit, Rev W I Kip, and a very large and valuable assortment from Capt W A Spencer, J D Wolfe, and Thos. N Stanford.

The undersigned is compelled to leave the city this week. Mr. Thomas N. Stanford, 139 Broadway, has kindly consented to receive and acknowledge all sums designed for him, for the churches in Michigan, for which he pleads. He respectfully reminds the friends of the Church that the amount required for Homer has not yet been made up. F. H. Cuming,

N. B. Since the above was prepared, the following have been received:—Trinity ch, New Haven, additional, $5; S A S, Perth Amboy, $1; Mrs M Hall $1; J C, 4th street, $1; Mrs T A Ronalds, $12; A B M, $5.

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March 28—2m$

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March 28.-tf

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March 14—7w 18 Vanderwater street.

For the Churchman.

The Annunciation.

"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." St. Luke i: 28.

Yes Thou art blessed!
Blessed among women, e'en by Gabriel's voice;
Which Thee address'd,
And hail'd Thee as his heavenly Master's choice.

Maiden most meek!
Start not in wonderment—pale not in fear!—
The Lord doth seek
Only the pure in heart, His words to hear.

In every age,
The holy, the devout, will call Thee bless'd;
As on this page
They pause, and muse; with solemn awe impress'd.

Awed that to man
News of th' incarnation thus should come,
That love outran
His highest hopes—the Virgin womb its home.

That, born to pain,
To want, to weakness,—Christ on earth should dwell,
That He should deign
To take like form with those who did rebel.

And then uprais'd
From things of sense, we muse in wonder deep;
Lost, and amaz'd—
That God on man such matchless love should heap.

Maiden most bless'd!
Again high Gabriel's message we repeat:
For hope doth rest
Upon that hour mark'd by angelic feet.

And prayer doth win
Its way to Him, of Thee in weakness born,
That freed from sin
With Him we hail the resurrection morn.

Preface to Dr. Hook's late Sermons.

The Author has the more readily complied with the request that these sermons shall be published, because, in a time of much public offence and suspicion, it seems incumbent upon those, whose attachment to the distinctive principles of the Reformed Church of England is unalterable, to take every public opportunity of making their sentiments known. If there ever was a time, when it was important to assert those sound principles, by which the Church of England for the last three centuries has been as much distinguished from Romanism, as she is from Ultra-Protestantism, the importance is increased at the present juncture, when the fierce contest of those two extremes is producing such disastrous consequences, so deeply affecting her internal peace.

We have lived to see men quitting without compunction that branch of the Catholic Church which God has planted in their native land, and betaking themselves to the schismatic sect intruded by the Bishop of Rome, with as little apparent scruple or hesitation as a man might feel in vacating one post of the duty or preferment for another, to which he had been lawfully called. And such grievous and sinful acts are palliated, by being styled by the mild term of secession, and not schism,—a going forth to labor in another portion of the same vineyard, rather than a breaking down of the hedge of our own sacred enclosure, and, as far as the power of such acts extends, laying open its treasures and choice fruits to the hand of the spoiler. Surely schism is the same thing, whether committed for the sake of going to Rome, or to Geneva; and it is a miserable compromise of truth to speak of these offences against unity, as if the offenders were making their choice between two communions equally open to them, and where their decision was a matter of indifference.

There is another way of accounting for these secessions, as they are called, which is still more shocking. It is said that the Church of Rome has gained possession of the perverted ones, in answer to the prayers, which we have seen so often advertised as offered by persons and societies in that communion for the reduction of England to the Romish faith. Those who have admitted this solution of the present state of things into their minds, should ask themselves earnestly, what they think of the terms of communion imposed on her own members by the Church of England. Are those terms catholic and primitive, or are they not? And on the other hand, what do they think of the Roman terms of communion? But if the Roman terms are, as English Churchmen believe and know, neither primitive nor catholic, how can they suffer themselves to think that God has permitted men to join an erring communion, and leave one which is clear of the guilt of imposing error, in answer to a mistaken prayer? What is this, but to make God himself a consistent party to an act of sin? We might indeed press this point still further, if we were to inquire to whom these prayers of the Church of Rome have in most cases been offered? whether to God the Father or the blessed Trinity, in the name of Christ, or to the Virgin Mary; whom one of the most distinguished among those who have left us professes that the Romanists have *deified*, and justifies their act by insinuating that the eternal statute against idols may be abrogated by the Gospel.[*]

It has not been through such prayers of Rome that our deceived brethren have been led astray; but, as is indeed partly confessed by those who palliate their conduct, they have not been proof against the malignity of ultra-protestant persecution. It is notorious, that the ultra-protestant press has been employed, not only in reprobating principles which either are, or are deemed, erroneous, but in printing statements by which private confidence has been violated, shameless calumnies propogated, and malignant passions excited, to such an extent as to threaten disgrace to the very name of Christianity. The "evil-speaking, lying, and slandering" of what is called the religious world, has first alienated men's hearts from the Church of England, and then induced them to think more kindly than they ought to have done of the Church of Rome. The first doubt suggested to the mind has been, "Can this be true Christianity which produces such fruits?" the second, "Can Rome itself, to which these persons wish to ascribe all evil, be so bad as this?" Finding nothing but hatred, where they looked for love, and finding on the other hand every appearance of sympathy and affection amongst those who hoped to win them, whether at home or abroad,[†] it is nothing surprising if a few persons, eminently gifted in other respects, have suffered those feelings to mislead them, which, however disguised from themselves, are too plainly visible both in their acts and words.[‡]

Who can look upon these things unmoved? Who can think of them without the most painful expectations of evil to come, when they see so many in the English Church, united, not by the Christian principle of love, but by the anti-christian bond of a common hatred? The two great parties into which the Church is split seem so entirely alienated from each other, that nothing but an extinction of one or the other is likely to restore peace. There is, as it were, a civil war in our Zion. And yet on both sides there are hundreds, nay, thousands, who are only kept back from the fraternal embrace, by the ambition of party leaders in their localities, and by the food of bitterness continually administered to them through the press which represents the so-called "religious world." Hence it is, that the Low Churchman regards the High Churchman as a person by whom good works are placed in opposition to faith as the instrument of justification, relied upon, but seldom performed,—who obscures the essentials of religion by forms and ceremonies, and delights in forms and ceremonies, because they bring him nearer to the practices of the Church of Rome, to which in heart he belongs. As he considers the Pope and Papal Rome to be the only antichrist, it is the natural consequence that those whom he suspects of favoring Rome appear to be under Satanic influence: and so much has been declared in express words, by one of the bishops who is understood to speak the sentiments of the Low Church party. Hence the public ear is abused with stories of secret plots contrived with Romish emissaries; and nothing is wanting but an equal degree of vulgar credulity to re-enact such scenes as those in which Titus Oates was once preeminent.

But how, in the meantime, is the Low Churchman regarded by the High Churchman? The so-styled evangelicals are supposed to be a worldly, ambitious, luxurious class, full of malevolence, mistaking feeling for faith, and assured of salvation while living in known sin: it is scarcely conceived possible that an evangelical can be a religious person. This I have heard stated as the general impression among High Churchmen, by a very religious man. Even the Satanic influence is retorted; because, as Satan is the father of lies, and this is a sin peculiarly prevalent, as it is said, among the class of persons referred to, it is inferred that Satan must have deluded them.

I state these facts broadly, in the hope that on either side it may startle some, and lead the Orthodox as well as the Evangelical to ask themselves what is likely to be the end of this mutual hatred. I am myself as much convinced that there are among the Evangelicals persons led by other feelings than self indulgence and party spleen, as I am that there are multitudes of Orthodox Churchmen, whose life is a pattern of self-denial, reverential fear, and love. The difference lies for the most part not in doctrine, but in different modes of applying the same doctrine: and this difference can soon be satisfactorily explained, if a spirit of love shall bring together those whom party leaders for their selfish ends labor to keep apart.

But the danger is now imminent. If the heavenly principle of love be not invited back, not only our own pure faith, as it is taught in the English Church, but Christianity itself must fall before the enemies of the Cross. Every thing is conspiring to give strength to Infidelity. The triumph of Romanism, wherever it supplants a purer faith, is a step to the triumph of Infidelity. Wherever Romanism is dominant, there Infidelity abounds; as superstition must destroy true religion, and no man can innocently add to divine truth even one false tenet, however inconsiderable, any more than he can, without loss to his spiritual condition, cut off one article from the Catholic faith. In Italy, in France, and Spain, it is notorious, that, while the lower classes are encouraged in practices bordering on idolatry, the middle classes are for the most part infidel. Some higher and more subtle minds, capable of explaining away what is obnoxious to the common sense of mankind, and the plain teaching of Scripture, may possibly keep themselves in a purer atmosphere, and suffer less harm from entertaining errors which have less practical effect upon their conduct; but even these are unconsciously aiding the cause of infidelity by the defence of such errors. The object of all apologists of the Romish system is to show, by exaggerated statements of Protestant false doctrine, that there is no medium between avowed infidelity, and all that the Church of Rome requires to be believed and practiced. You must, in short, accept Popery with all its concomitants, or you must be an Infidel. Can any one be surprised if such a mode of argument is found to drive men to Infidelity? The powerful intellect and learning of Mr. Newman has not protected him from the enchantment of this fallacy; and it is a strange and alarming symptom, which meets us at every turn in his late work, how credulity and skepticism are blended together. Who can divine for what further developments a mind that has so often shifted its ground may yet be ripening?

But while infidelity has thus an ally in Romanism, it has an ally equally strong in Ultra-Protestantism. Rationalism has crept in among us; truths, orthodox in themselves, are maintained too often, not on catholic, but on rationalistic principles; as if their importance lay, not in their being contained in the certain word of God, and attested by the creeds of the Catholic Church, but in the power of the individual mind to appropriate or explain them. While such a test is admitted, the articles of the Christian faith may be upheld by polemics as the badge of a party; but their foundation is undermined. It is a fact that rationalism is beginning to be advocated in some of our schools and universities; and this too is a system which has its enchantments for speculative minds, idolizers of pure reason, and disposed to like that kind of religion which they can mark out for themselves.

By both these extremes a doctrine of development is adopted. Romanists speak of a germ of doctrine existing in primitive times, which has gradually developed itself into the creed of Pope Pius. Rationalists speak of the Scripture as a mine, by digging in which new doctrines are from time to time discovered or developed by man's wisdom. Both these systems converge; and their tendency is to unite in one grand development of infidelity.

What, then, is the distinctive principle which the Church of England opposes to these aberrations on either side? Its root is fixed in the sacred text, "Jesus Christ the same yesterday, and for ever." Its axiom is in the well known and memorable words of Pearson, "In Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new, is certainly false." There is enough employment for the highest powers of mind, if we are willing to exercise them in contending "for the faith, once, and once for all, delivered to the saints," the faith received in the primitive undivided Church, and restored, and retained in other days of severest suffering, by our own beloved and holy mother. Error is various; truth is one. Error shifts its colors; truth is permanent. Let Anglicans be true to her who has fed them at her bosom; and they will find no ground of question whether she is true to her Lord. Let them not listen to those who delight to dwell upon faults which a friendly eye could never see, or join the fashionable mode of deteriorating the best and noblest of their country's institutions. Above all, let them remember, that to fraternize with those with whom, by our public obligations, we cannot unite, and who will not suffer us to unite with them on equal or Catholic terms, is a betrayal of our public duty; and let them also remember that to circulate Romish books is a kind of spiritual traffic in contraband articles, which naturally and necessarily rouses the indignation of honest men, who cannot and ought not to recognize the special pleading by which it is palliated. We will not deny that the late schismatical acts may be in some measure attributed to our sins and to the sins of our rulers, to the provocations of rash censures and uncharitable persecutions: let us not shrink from bearing our reproach as individuals; but let us not charge the faults of individuals upon the system. Rather let us labor that the system of the reformed Church of England be fairly carried out: let us so exhibit the blessing of the reformation, as connected with a Catholic Church, as to induce other churches to conduct carefully, but surely, the work of reformation in themselves. Let us not forget that it was a schismatical act in the Pope who first excommunicated us, and that they act schismatically who obey it; let it be borne in mind that no intercourse can take place between the Church of England and the Church of Rome, until the Church of Rome, like the Church of England, has reformed itself. Rome must come to us, for the Church of England will never go to Rome. Anglicans who know the blessings and the privileges won for her by the blood of martyrdom at the time of the reformation, and who know also the crimes and tyranny which resulted from the connexion of our Church with the papal church during the middle ages, are not likely to sacrifice them in haste, however much they may have been depreciated by schismatics, or by those who have chosen to take man, not the Church, for their guide, and have called some chosen teacher Rabbi, instead of Him who only is our master. Where shall we hope to find the blessing of our Lord's abiding promise, if it be not in a Church, which, while it preserves in its integrity the Episcopate derived from Him, has alone sanctioned and re-established the rule of faith as it is was seen to guide the councils of pure and primitive Christianity?—*Church Chronicle.*

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[*] Mr. Newman, in his last work, seems to go beyond Rome itself on this point; see his miserable casuistry, (p. 434, 5.) Was it for this reason that his new guides refused to revise his book?

The greatest admirer of Mr. Newman, with every disposition to look favorably on his case, must admit that this book shows a mind sadly fallen. It is by no means what it professes to be, a grave logical treatise, but is full of appeals to the lower faculties, ill disguised by a show of argument. We are told by his friends, who are lamenting his wrongs, and who inform us that they cannot blame though they will not imitate him, that he was all along full of respect for old fashioned High Churchmen, and would say nothing offensive to them. How does this appear in his work? There is much lamentable sophistry in his book, and some particularly concerning this point. See especially the paragraph numbered 6, p. 48. It is buffoonery scarcely veiled. But if we may judge from certain letters lately published by the popish priests, buffoonery is part of the Romish system. The Romanist knows that it is from High Church principles his cause has most to fear; High Churchmen are therefore the object of their greatest dislike. It is against these principles that they are now directing all their forces; it is to refute Anglicanism, not Protestantism, that Romish tracts are circulated. And the Romanizers who still remain among us, only remaining to add to our confusions, are most contemptuous against honest Anglicans.

[†] See particularly M. Goudon's Essai du Mouvement Religieuen Angleterre, a work written in an amiable spirit, but, as is generally the case with members of the French Church, showing a very imperfect knowledge of the state of the Church of England.

[‡] *e. g.* Mr. Newman disclaims it at the end of his book; but where can one read ten pages of his book without seeing it?

Honoring God.

God is honored by a willing and careful practice of all piety and virtue for conscience sake, or an avowed obedience to his holy will. This is the most natural expression of our reverence towards him, and the most effectual way of promoting the same in others. A subject cannot better demonstrate the reverence he bears towards his prince, than by (with a cheerful diligence) observing his laws; for by so doing he declares that he acknowledgeth the authority, and revereth the majesty which enacted them; that he approves the wisdom which devised them, and the goodness which designed them for public benefit; that he dreads his prince's power, which can maintain them, and his justice, which will vindicate them: that he relies upon his fidelity in making good what of protection or of recompense he propounds to the observers of them. No less pregnant a signification of our reverence towards God, do we yield in our gladly and strictly obeying his laws; thereby evidencing our submission to God's sovereign authority, our esteem of his wisdom and goodness, our awful regard to his power and justice, our confidence in him, and dependence upon his word. The goodliness to the sight, the pleasantness to the taste, which is ever perceptible in those fruits which genuine piety beareth, the beauty men see in a calm mind and a sober conversation, the sweetness they taste from works of justice and charity, will certainly produce veneration to the doctrine which teacheth such things, and to the authority which enjoins them. We shall especially honor God, by discharging faithfully those offices which God hath intrusted us with; by improving diligently those talents which God hath committed to us; by using carefully those means and opportunities which God hath vouchsafed us of doing him service and promoting his glory. Thus he to whom God hath given wealth, if he expend it, not to the nourishment of pride and luxury, not only to the gratifying his own pleasure or humor, but to the furtherance of God's honor, or to the succor of his indigent neighbor, in any pious or charitable way, he doth thereby in a special manner honor God. He also on whom God hath bestowed wit and parts, if he employs them not so much in contriving projects to advance his own petty interests, or in procuring vain applause to himself, as in advantageously setting forth God's praise, handsomely recommending goodness, dexterously engaging men in ways of virtue, he doth thereby remarkably honor God. He likewise that hath honor conferred upon him, if he subordinate it to God's honor, if he use his own credit as an instrument of bringing credit to goodness, thereby adorning and illustrating piety, he by so doing doth eminently practise this duty.—*Dr. Barrow.*

Charity.

Is any man fallen into disgrace? Charity doth hold down its head, is abashed and out of countenance, partaking of his shame; is any man disappointed of his hopes or endeavors? charity crieth out Alas, as if it were itself defeated; is any man afflicted with pain or sickness? charity looketh sadly, it sigheth and groaneth, it fainteth and languisheth with him. Is any man pinched with hard want? charity, if it cannot succor, it will condole. Doth ill news arrive? charity doth hear it with an unwilling ear, and a sad heart, although not particularly concerned in it. The sight of a wreck at sea, of a field spread with carcases, of a country desolated, of houses burnt and cities ruined, and of the like calamities incident to mankind, would touch the bowels of any man: but the very report of them would affect the heart of charity.—*Dr. Barrow.*

Duty of Thanksgiving.

Wherever we direct our eyes, whether we reflect them inward upon ourselves, we behold his goodness to occupy and penetrate the very root and centre of our beings; or extend them abroad toward the things about us, we may perceive ourselves enclosed wholly, and surrounded with his benefits. At home we find a comely body framed by his curious artifice, various organs fitly proportioned, situated and tempered for strength, ornament, and motion, actuated by a gentle heat, and invigorated with lively spirits, disposed to health, and qualified for a long endurance: subservient to a soul endued with divers senses, faculties, and powers, apt to inquire after, pursue and perceive various delights and contents. Or when we contemplate the wonderful works of nature, and, walking about at our leisure, gaze upon this ample theatre of the world, considering the stately beauty, constant order and sumptuous furniture thereof; the glorious splendor and uniform motion of the heavens; the pleasant fertility of the earth; the curious figure and fragrant sweetness of plants; the exquisite frame of animals, all other amazing miracles of nature, wherein the glorious attributes of God (especially his transcendant goodness) are most conspicuously displayed (so that by them not only large acknowledgments, but even congratulatory hymns, as it were, of praise, have been extorted from the mouths of Aristotle, Pliny, Galen, and such like men, never suspected guilty of an excessive devotion); then should our hears be affected with thankful sense, and our lips break forth into his praise.—*Dr Barrow.*

From the Ecclesiologist.

New Churches.

All Saints, Rise, Yorkshire.—This church, founded by Richard Bethell, Esq., was consecrated on the 12th of November, by his brother the Lord Bishop of Bangor, acting for the Archbishop of York. It consists of a nave and chancel in the First Pointed style, and cost about **£4000**; it is capable of containing **200** persons. The seats are free and unappropriated. The chancel is ascended by one step at the nave and two more at the altar. The stalls and the fittings throughout are of oak; the floor is laid with encaustic tiles; the wall as high as the string-course is inlaid with tiles, the borders exhibiting various emblematic designs of our Lord's Passion. A recess in the wall is used for a credence. The east window of three lancets, is filled with stained glass by Wailes: in the middle is the Crucifixion; the others contain other parts of our Saviour's life, such as the Betrayal, the Agony, the Judgment, the Scourging, &c. The stone-work between has received decorative coloring, and the walls are ornamented with scrolls. The roof is similar to that figured in the Ecclesiologist, Vol. III., No. 2; the spaces between the beams are painted blue with gilt stars. The capitals of the pillars are gilt. The Holy Eucharist was administered at the consecration to about seventy communicants.

Saint Mary, Burlington, United States.—The excellent Bishop of New Jersey proposes to rebuild his parish church of S. Mary, Burlington, U. S., taking as his model, S. John's, Shottesbrooke, with a lengthened nave. We trust that this may be a harbinger of good things in the United States. We have, however, always considered Shottesbrooke church a bad model.

S. —, Tubney, Berkshire.—A small church, the shell of which did not cost more than **600*l.*** or **700*l.***, has been built here from the designs of Mr. Pugin, at the expense of S. Mary Magdalene College, Oxford. It is upon the whole a pleasing specimen of an humble inexpensive church. The material employed is stone; the dressings alone being of ashlar work. The most striking feature is the roof, of unusually sharp and lofty pitch: which has been censured as excessive by many who are most disposed to favor high roofs. The well-known example of the roof of All Saints, Skeleton, may be pleaded as a precedent. The west end displays a bell gable of two arches, and a quatrefoil pierced between the heads, with a floriated cross above. All the windows on the north are of one narrow light with trefoil heads; the east window of the chancel has three lights with flowing tracery, and those on the south side are of two lights in form and proportion like those on the north. The plan consists of chancel, vestry in the north side, nave, and south porch, the whole paved with small tiles of a dark red color. The altar and pulpit are of stone, both plain, as is almost every detail of the church, with the exception of the font, which is very richly and beautifully carved. Both nave and chancel have open cradle roofs. In the churchyard is a well, carefully devoted to the purposes of the church. The consecration of Tubney church has been long delayed. It will be anxiously looked for by those who witnessed the solemn and beautiful ceremonies at the laying of the first stone.

The General Prot. Episcopal S. S. Union,

Have just published,

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☞ Orders and remittances for the above and other publications of the Sunday School Union to be addressed to DANIEL DANA, JR.
March 14. Agent, 20 John street.

THE CHURCHMAN'S LIBRARY, VOL. III. "The Gospel Narrative of our Lord's Passion," &c., by the Rev. Isaac Williams, will be finished in the April number of the above work, and be followed by the very interesting work entitled "ENGLISH CHURCH WOMEN OF THE SEVENTEENTH CENTURY."

The Publisher acknowledges the very great obligation he is under to a kind friend in Baltimore, Md., for a copy to print from. Persons wishing this excellent work, will please send their names to the publisher at an early day.

QUESTIONS FOR SELF-EXAMINATION.—In press, and will be published at an early day, the above valuable little manual, with additional prayers and devotions.

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Brooklyn, March 21—2t

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Sept. 7. Centre street, head of Canal st.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

A YOUNG LADY, thoroughly qualified to give instruction in Music on the Piano Forte, wishes a situation the coming spring in an Academy or Select School. She will also instruct a class in painting if required. A situation in one of the Middle or Eastern States preferred. The lady has for a length of time been engaged in teaching in some of the most flourishing institutions in the country, and will furnish satisfactory testimonials as to qualifications, &c. Address "M. O. New Rochelle, Westchester Co., N.Y." March 5.—2t$

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 449 Broadway.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

TO CLERGYMEN AND OTHERS.

BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that al. orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.

He would refer Clergymen and others to the following gentlemen, by whom he has been heretofore patronized, Messrs. Stanford & Swords, Rev. S. Seabury, D. D., Rev. H. Anthon, D. D., Rev. J. H. Price, Rev. T. H. Taylor, D. D., Rev. M. Marcus, Rev. P. B. Irving, Rev. E. Y. Higbee, D. D., and J. S. Rogers, Esq.

WILLIAM ASHKETTLE,
Nov. 15. 60 William street.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of al. denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

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☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,
Church Depository, 20 John street.

New York, April 6, 1844.

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